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THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest.

Proprietor & Editor: G. R. JOSYER, M.A., F.R.E.S. Asst. Editor: G. S. JOSYER, M.A.

VOL XII No. 16] Monday 7—1—1952 [PRICE 0—1—6.

"Politics, Philosophy, & Phantasy"

G. R. JOSYER, M.A. HONS., F.R.E.S.

MEMBER, ROYAL SOCIETY OF LITERATURE, GT. BRN., HON. MEMBER AND MEDALIST, INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE, FELLOW, MYSORE UNIVERSITY 1939—52, EDITOR: YAJURVEDA II VOLS. & RIGVEDA PADA; EDITOR "RATIONALIST".

"Looking at one page I thought it must be a man of 70 to possess all that wisdom; looking at another I told myself that virile vigour of expression shows him to be a man in the prime of life; and looking at still another I thought that only a boy of twenty-one could be so absolutely sure about anything! Which is right? Why don't others put their pictures in their books so that one might turn to the pages when puzzled?"

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THE ANUVRATI SANGHA

We gladly give publicity to the following communication from the Honorary Secretary, Anuvrati Samiti, Calcutta. The letter speaks for itself, and will awaken interest in all thoughtful minds:

"Dear Sir,

I have much pleasure in forwarding herewith a booklet entitled "Anuvrati Sangha & Anuvratas" for your kind perusal.

The term Anuvrati denotes a person who takes a set of vows (Anuvratas) meant to raise the moral standard and observe them in every day life. The Anuvrati Sangha was founded in 1949 by Swami Shree Tulsiramji, the present (ninth) Acharya or Supreme Head of the Jain Swetambar Terapanti community. Swamiji is the leader of order of Jain Monks and Nuns whose number exceeds 600 and who go about in batches carrying the message of purification of life.

Although established and administered under the auspices of a great exponent of the Jain religion, the Sangha is singularly free from any communal or sectarian bias. The membership of the Sangha is equally open to all, irrespective of sex or creed. In fact, the Sangha, which is still in its infancy, already includes in its fold members who profess different religions.

The many dreadful evils, that prevail today all over the world, may be all traced from the deep-seated moral degradation which is insidiously undermining the very structure of human civilization. It is to be hoped that the Anuvrati Sangha will, in its own way, lend a momentum to the forces that are working for the regeneration of mankind.

In this connection I beg to invite your considered views about the Sangha and the movement and request you to be so good as to bring this movement to the notice of your friends.

Hoping to receive a favourable response.

S. C. RAMPUNA.
Honorary Secretary."

EASY SUBTRACTING

An easy way to subtract is being taught to pupils of the Secondary Modern School at Crownhills, Leicester, by the headmaster, Henry Earnshaw, who thinks that the element of "black magic" will make the idea appealing to his charges.

This is how it works.

To subtract 2,895 from from 17,294, write down the larger number and then write underneath it the difference between each of the digits in the smaller number and 9, thus

17294
7104

Add these two numbers—24,398—take 1 from the first figure, and add 1 to the last, and the result is 14,399. And that is the answer.

The explanation is that instead of subtracting, you add the difference between the smaller number and 9,999 and then take away 1,000 and add 1.

CHILD'S WEIGHT

If you want to know whether your boy will grow into a tall, well-built man or not, do not worry about what he weighed at birth, advises Dr. H. V. Muhsam, of the Jerusalem Central Bureau of Statistics, in *The Lancet*.

It is a more reliable guide if you measure his height after a month. And says Dr. Muhsam, don't be too proud if baby is extra big, or depressed if he is extra small. During the first four years of his life, his growth rate will adjust itself and bring him into line with the average child.

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The Manager,
"Rationalist", Mysore.

SOME MAXIMS

One should believe in the existence of God more than in an object seen with one's own eyes; for the stronger the faith in God, the more will the striver abstain from sin and the more rapid will be his progress in Sadhana.

One should always depend on God. This will enhance one's fortitude, valour, sagacity, fearlessness and spiritual stamina.

God-love is a most secret and supremely mysterious phenomenon. There is no boon greater than this in the whole world.

There is no knowledge like the knowledge relating to God.

There is no glory like divine glory.

There is no perception like God-perception.

There is no conduct more exemplary than that of exalted souls.

There is no consciousness greater than God-consciousness.

There is no righteousness greater than even-mindedness.

There is no penance higher than truthfulness.

There is no gain like God-realization.

There is no friend like the fellowship of saints.

There is no enemy like evil company.

There is no virtue like compassion, no sin like violence, no sacred vow like the vow of celebacy, no spiritual discipline like meditation, no happiness like peace of mind, no misery like indebtedness, no purifier like wisdom, no friend like God, and no evil-minded person like a sinner: each of these excels the others in its own sphere and predominates at its own place.

A voluptuary has no credit; a greedy man has no self-respect; a man given over to wrath spares not even his own father: a fool does not mind being slapped; a curse is powerless against a devotee, an unbeliever has nothing to do with Japa, and an enlightened soul transcends all limits.

There is no sacred stream like the Ganga, no living being deserving our fostering care as the cow, no holy book like the Gita, no mystic formula like the Gayatri, and no deity like Sri Govinda.

One can attain blessedness by practising in a disinterested spirit with reverence and devotion any of these—a bath in the Ganga, loving service of the cow, study of the Gita with an eye to its meaning and spirit, Japa (repetition) of Gayatri-mantra and meditation on Sri Govinda.

No enemy can do the least harm to him who is armed with weapons like truthfulness, non-violence, forbearance, compassion, even-mindedness, quietude, contentment, endurance, self-abnegation etc.

Self-denial is the root of moral reform.

In order to guard against lying, one should not make definite statements about the future.

One should cherish no desire except the desire for God-realization; for in the event of a single desire lingering in one's heart one needs must be born again. Hence desire in every form should be totally given up.

Communicate with your mind again and again: "Tell me, friend, what do you seek?" And let the mind make the following reply; "No, I seek nothing." Desire is uprooted through such practice; this is quite certain.

Saints have no craving whatsoever in their heart. We too should try to follow their example.

Sri Jayadal Goyandka in Kalyan.

The Rationalist

Monday 7-1-1952

RAMA RAJYA

We have a precious volume before us, the third and concluding part of Goswamy Tulasidas's famous Hindi "Ramacharita-Manasa", with an English translation by the distinguished Editors of the *Kalyana Kalpataru* of Gorakhpur.

What Lakshmeesa's "Jaimini Bharata" has been to the Kannada public, Tulsidas's devotional poem on the Ramayana has been to millions of Hindi-speaking public in Northern India. It was a good thought of Srijut Hanuman Prasad Poddar and his colleagues to publish it with an English translation in the shape of an Annual of their very useful monthly.

The mind of the present generation of Indians is English tinged. Things appeal to them better and command their respect more surely if they come in the English garb, be it the "Gita", the "Vedas", "Ramayana" or "Geetanjali."

To the non-Hindi-public of India Tulsidas's great work has been only a name. Its English rendering makes it possible for all educated Indians to get acquainted with it and appreciate its beauties.

The Annual before us deals with Sri Rama's great story from "Sundarakanda" to the conclusion. The Editors rightly call attention to the following description of "Rama Rajya" in contrast to present day trends:

"Sri Rama's installation to the throne brought joy to all the three spheres and ended all their sorrows. Sri Rama's glory had obliterated all disharmony. Devoted to duty each according to his own caste and stage in life, the people trod the path of the Vedas and enjoyed happiness. They knew no fear nor sorrow nor disease. In the whole of Sri Rama's dominions there was none who suffered from affliction of any kind—whether of the body (in the form of ailment), or proceeding from divine or superhuman agencies, or that caused by another living being. All men loved one another:..... .....Dharma with its four pillars (viz., truth, purity—both external and internal—, compassion and charity), reigned everywhere throughout the world; no one even dreamt of sin. Men and women alike were devoted to Sri Rama's worship and all were qualified for final beatitude. There was no premature death nor suffering of any kind; everyone was comely and sound of body. No one was destitute, afflicted or miserable; no one was stupid or devoid of auspicious marks. All were unaffectedly good, pious and virtuous; all were clever and accomplished—both men and women. Everyone recognized the merits of others and was learned and wise; nay, everyone acknowledged the services and benefiits received from others and there was no guileful prudence."

"All were generous and all beneficent men and women alike were devoted to the name of the Brahmans. Every husband was pledged to a vow of monogamy, and the wives too were devoted to their husband in thought, word and deed."

"Trees in the forest blossomed and bore fruit throughout the year; the elephant and the lion lived together as friends. Nay, birds and beasts of every description had forgotten their natural animosities and developed friendly relations with one another.....Creepers and trees dropped honey to those who asked for

"Manasa Number III", Annual of the "Kalyana Kalpataru", Edited by Srijut Hanuman Prasad Poddar, M.A., Gorakhpur, U.P.

t; cows yielded milk to one's heart's content. The earth was ever clothed with crops,..... mountains brought to light their mines containing jewels of every description. The oceans scattered jewels on their shores for men to gather.....Similarly clouds poured forth showers for the mere asking as long as Sri Ramachandra wielded the sceptre."

(To be continued.) *Editor.*

EASY READING

You can read a whole line of print just by looking at the middle word—if you relax your eye-muscles first in the way suggested by Mr. Mervyn Tester.

Open any book and run your eyes along the top margin, down the right-hand side, along the bottom margin and up the left hand side. Do this backwards and forwards for 30 seconds until you feel that the page is most composed of margin.

Now your eyes are relaxed, and you can read each line without looking at any but the middle word.

This faculty wears off after a few lines and can be regained by more margin-looking.

Eventually you will become quite expert with practice, and relaxed eye-muscles lead to eye-health. Mr. Tester has given up spectacles after 18 years!

HOODWINKING AMERICANS

The passenger leaned out of the taxi window. "What on earth are you doing?" he shouted to the driver. "I asked you to drive me from Victoria to Leicester Square, and this is the fourth time you've passed St. Paul's."

"I'm sorry, sir," replied the driver. "I thought you were an American."

NOT IN THIS STATE

A New judge was trying his first case. He was so impressed by the eloquent appeal of the counsel for the plaintiff that he stopped the proceedings to say, "No need to hear the defendants' lawyer. Plaintiff wins."

"But your honour," objected the defendants' lawyer, "at least let me present my case."

"All right, go ahead," agreed the judge. But when the lawyer had finished, the judge was even more astounded. "Now doesn't that beat all!" he gasped. "Now the defendant wins."

QUESTION OF BIRTH

Albert, aged eight, was assigned by his teacher to write an essay about his origin. He questioned his mother:

"Mom, where did Grandma come from?"

"The stork brought Grandma, Albert."

"Well, where did you come from?"

"The stork brought me, too."

"And me?"

"The stork brought you, too, Albert."

Resignedly the young modern began: "There have been no natural births in our family for three generations."

A GOOD START

"I got my start in life," said the rich man impressively, "through picking up a pin in the street. I was refused employment by a merchant, and on my way out I saw a pin. I—"

"Yes, I know; you picked it up; the merchant was impressed by your carefulness, stopped you, and from that moment you never looked back. I've heard that sort of tale before."

"No, I saw the pin, picked it up and sold it. It was a diamond pin!"

THE ROOF OF THE WORLD

While in a large part of the world people live in a perpetual hasty tempo and exert themselves to do everything as quickly as possible, there still are regions on this earth where man does not bother about time and quietly and calmly lives from one day to the other.

Such an existence is led in Afghanistan. There on the upland plains of Pamir, "the roof of the world", live 10 million people, for the greater part nomads, who in this vast country pitch their multi-coloured tents, and on these high, difficult of access mountain pasture tend their flocks of sheep and goats

They only come down into the valley when they wish to sell their produce.

Others again cultivate the barren land or with infinite patience weave their carpets. Only a small number live in the few towns where they have built simple houses out of clay. Western civilization leaves these people pretty well untouched. There are no trains, and only the few foreigners and some high government officials travel about in modern motor cars. The ordinary run of people still get about by camel caravan. In this manner life in Afghanistan smoothly sails along from day to day, but there are other regions where people exist outside of civilization. In this connection we think of the tropics where primitive tribes live deep in the heart of the primeval forests. In these hot climates, the life of these people is often disrupted by tropical diseases which prevail in these regions and are caused by the lack of hygiene. One of the most prevalent diseases is malaria which yearly claims millions of victims. The Committee of Experts on Malaria appointed by the now defunct League of Nations has in the years preceding the second world war done much to combat this disease. Of paramount importance was the report they published in 1938 in which they recommended as a preventive measure against malaria during the whole season, the taking of a daily dose of 6 grains of quinine, and further advised when attacked by a bout of malaria a daily dosage of from 15 to 20 grains during a period of from 5 to 7 days as being an effective remedy.

By courtesy of

Vaz Dias Agency-International,

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THREE TIMES

There are three main kinds of time adhered to in most countries—sidereal time, apparent time, solar time The last-named is the one used in nearly every calendar, and it is of two types, known as local civil time and standard time. Mean solar time is the hour-angle of the "mean sun", which is an imaginary body moving uniformly along celestial equator; the real sun is sometimes ahead of and sometimes behind the mean sun, the difference at any moment being called the equation of time. Ordinary clocks keep mean solar time in some form. Local civil time begins when the imaginary mean sun is at its lowest—this is mid-night or zero hour—and it varies with change of longitude. Standard time is the local civil time of a standard meridian of longitude; for instance, the U S A. has four time-zones based upon four meridians. Standard time is not considered accurate enough for scientific observations. Sidereal time is nearly but not exactly star-time (*sidus* is Latin for constellation), and is measured uniformly by the axial rotation of the earth in relation to a star, or more exactly to the vernal equinox. Apparent solar time is measured by the apparent diurnal rotation of the sun, but the sun is not a good time-keeper because its apparent eastward motion along the ecliptic is irregular; so days reckoned in this way are of unequal length.

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY

BY

G. R. JOSYER, M.A. HONS., F.R.E.S.

AUTHOR

"Sociology.", "Politics, Philosophy, and Phantasy," Etc.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore from its traditional beginning in 1399 till the year 1950 when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831 to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map. Paper, print and the general get up are excellent."

Modern Review, Calcutta.

"**A Splendid History.**" Dr. Sir C. R. Reddy, Pro Chancellor.

"**Exceedingly valuable and interesting book.**" Professor, K. N. Venkatasubba Sastry, M.A., Ph.D, Simla.

"**Profusely illustrated, attractively produced, and very readable**". **Hindu,** Madras.

"Amply fulfils the specific object with which it has been written, and the Yadava Dynasty in Mysore has been well served by the author in this popular account of their character and achievements." **Indian Express,** Madras.

'I have read the History once, already. I wanted to be prepared for the Civilian Commission's interview in case they should ask about Mysore. One thing, it is so readable. Usually history does not make attractive reading to science students. But this book is not so,"

A Young Civilian.

"Mysore will ever remember your great work, and your book will, for many many years, be the standard for consultation." Amatyashiromani Sir T. Thumboo Chetty, KT. C.I.E.

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"BENGAL LAMPS
THEY STAY BRIGHTER LONGER

"Politics, Philosophy, & Phantasy"

G. R. JOSYER, M.A. HONS., F.R.E.S.

MEMBER, ROYAL SOCIETY OF LITERATURE, ST. SAN., HON. MEMBER ARD MEDALIST, INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE, FELLOW, MYSORE UNIVERSITY 1939-40, EDITOR: YAJURVEDA II VOLS. & RIGVEDA PADAI EDITOR "RATIONALIST.

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EFFICACY OF CURSES

The dying curse of Lady Mabel de Tichborne, pronounced in the twelfth century, was narrowly averted this year when the Ministry of Food agreed to allow BU's for the distribution of flour in accordance with her bequest

Only once had this obligation not been met, and then her curse—that the family would have seven sons, followed by seven daughters after which the manor house would fall down —was completely realized.

The history of our ancient families is full of stories of similar curses, many of which have been fulfilled in the most extra-ordinary manner. One of the most remarkable concerns the Erskines of Mar, one of the oldest titled families in Britain, says an English writer.

John, Lord Erskine, who became Earl of Mar in 1565, was the subject of a curse, attributed to the famous Thomas the Rhymer, for having seized the Abbey of Cambuskenneth and expelled the monks.

"The branch that springs from thee," declared the curse, "shall see his dwelling burnt, in which a king is nursed—his wife a sacrifice in that same flame; of his children three born and grown who shall never see the light. Horse shall be stabled in thy hall, and a weaver shall throw his shuttle in thy Chamber of State. Thine ancient tower shall be a ruin and a beacon, until an ash sapling shall spring from its topmost stone."

The terms of the curse were fulfilled with startling exactitude. The Earl's grandson, John Francis Erskine, took up his residence at Hlloa Tower, where James VI of Scotland had lived as a child. The tower "in which a king was nursed" was destroyed by fire, and John's wife died of her injuries She left several children, three of whom had been born blind and "never saw the light"!

In the early part of the last century yeomanry assembled because of Napoleon's threatened invasion, stabled their horses in the once magnificent hall of the tower; and not long afterwards a party of visitors were astonished to discover a weaver playing his loom in what had been the state chamber. More remarkable still, an ash sapling took root in the topmost stone of the ruin, thus fulfilling the curse in its entirety.

The curse of the M'Alisters, a branch of the famous Scottish clan, dates back nearly four hundred years M'Alister Moor, the then chieftain, had seized a number of cattle from a widow living near his cattle, and the widow's two sons forcibly repossessed themselves of the stolen beasts. M'Alister set out with his bowmen, captured the two young men, and despite their mother's pleas for mercy hanged them both before her eyes.

Standing beneath their dangling corpses, the old woman declared: "You have made me childless, but you and yours shall be heirless for ever. Long may their name last, and wide may their lands be, but never, while the name and lands continue, shall there be born on to the house of M'Alister!"

This curse was fulfilled. Neither to M'Alister Moor nor to those who, for many generations, succeeded to the chieftainship was a boy born, until the reign of Queen Anne when the Laird of M'Alister Castle at long last had a son. But he was not destined to succeed his father. He took part in the abortive Jacobite rising of 1716, and was captured and executed. Soon afterwards this branch of the M'Alister clan, in the male line, became extinct.

Curses of this kind are not always directed against the male issue. There is at least one recorded curse against the birth of daughters.

Colonel Stephen Payne, of Jersey, was a supporter of the Royalist cause in the Civil War, and both Charles II and James II (then Duke of York) were often his guests. James had promised to be godfather to the colonel's

eldest child provided it should be a male; Payne's wife was expecting a child, and the prospective father was not only hopeful but supremely confident that his first-born would be a boy.

A... for Stephen Payne. The child was a fine, healthy—girl. The colonel was furious, and called down curses on his wife, the child, the midwife, and everybody else in the house. The midwife, in her turn, uttered a curse, that Stephen Payne's daughter, whom he valued so highly, should be taken from him, and that neither he nor any of his descendants for many generations to come should know a daughter's love.

Within a few weeks Colonel Payne's infant daughter was dead. He had no further female issue, nor did any of his descendants for at least six generations, after which all trace of the family was lost!

Kirkham Priory, the ruins of which are still to be seen some fifteen miles north-east of York, was the scene of another famous curse.

At the time of the dissolution of the monasteries, under Henry VIII, the priory was granted by the King to Sir Henry Knevet who at once expelled the abbess and the nuns. He also gave instructions that the rebuilding of the convent chapel should be stopped, and that the stones should be used for the construction of an additional wing to his residence.

While he was watching the progress of the work, the abbess, accompanied by six of her nuns, demanded an audience.

"In the name of my Church," she declared, "I curse the house that is established by sacrilege. Every third heir of every branch of thy family that shall possess the desecrated heritage of the Church shall perish untimely, beginning with thy son's son, who shall never enjoy the wealth thou hast perilled thy soul to gain!"

The curse was fulfilled to the letter. Every third heir to Kirkham Priory in the Knevet family died before inheriting the property, up to the middle of the last century, when, with the premature death of the last "third heir", the priory and the estates attached to it passed into the hands of strangers.

Up to recent times, no newly married couple could be persuaded to cross Goldbridge, which spans the Waveney in East Anglia, because more than a thousand years ago King Edmund was betrayed there to the Danes by a bride and bridegroom, and put a curse on all newly-weds who should cross it.

There is a tradition that a former Earl of Airlie murdered a drummer boy, who was among his retainers, by having him thrust into his own drum and hurled from one of the turrets of the castle into the courtyard below. Before his death the drummer is said to have cursed the earl and his descendants and sworn to haunt them for ever.

Whenever there occurs the death of a member of that branch of the Ogylvie clan to which the Earls of Airlie belong, it is believed that the event is heralded by a ghastly drumming, sometimes attended by piping and the tramping of unseen feet Many instances of this are recorded, some of them within the last hundred years!

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The Rationalist

Monday 14-1-1952

TULSIDAS'S RAMAYANA

Reviewing Tulsidas's Ramayana in English last week we quoted his description of Rama Rājya. Following is the description of the happenings in Kali Yuga :

"No one follows the duties of one's own caste, and the four Asramas or stages of life also disappear. Every man and woman takes delight in revolting against the Vedas. The Brahmans sell the Vedas ; the kings bleed their subjects ; no one respects the injunctions of the Vedas. The right course for every individual is that which one takes fancy to ; a man of erudition is he who plays the braggart. Whoever launches spurious undertakings and is given over to hypocrisy, him does everyone call a saint. He alone is clever, who robs another of his wealth ; he who puts up false appearances is an ardent follower of established usage. He who is given to lying and is clever at joking is spoken as a man of parts in the Kali age. He alone who is a reprobate and has abandoned the path of the Vedas is a man of wisdom and dispassion in the Kali age. He alone who has grown big nails and long locks of matted hair is a renowned ascetic in the Kali age."

"They alone who put on an unsightly garb and ornaments, eat anything and everything, no matter whether it is worth eating or not, are ascetics ; they alone are perfect men and they are worth adoring in the Kali age. They who are of maleficent conduct are held in great esteem and they alone are worthy of honour. Even so they alone who are babblers in thought, word and deed are orators in the Kali age"

"Dominated by women, my lord, all men dance to their tune like a monkey controlled by its trainer. Sudras instruct the twice-born in spiritual wisdom and, wearing the sacred thread, accept the worst type of gifts. All men are given over to sensuality and greed and irascible too, and are hostile to the gods, the Brahmans, the Vedas as well as to the saints. Unfortunate wives desert their accomplished and handsome husband and bestow their heart on a paramour. Wives having their husband alive have no ornament on their person, while widows adorn themselves in the latest style. The disciple and the preceptor severally resemble a deaf man and a blind man : the one would not listen, while the other cannot see. A spiritual guide who robs his disciple of money but fails to rid him of his sorrow is cast into a terrible hell. Parents call their children and teach them such religion as may fill their belly."

"Men and women talk of nothing else than the knowledge of Brahma ; while in their greed they would kill a Brahman or, for the matter of that, even their own spiritual guide for the sake of a single shell. Sudras argue with the twice-born : 'Are we in any way inferior to you ? A good Brahman is he who knows the truth of Brahma !' and defiantly glower at them."

"They alone who are covetous of another's wife and are clever at wiles and steeped in delusion, malice and worldly attachment are enlightened men swearing by the identity of the individual soul with Brahma. Such is the practice I have seen in every Kali age. Doomed themselves, such people bring ruin even to those rare souls who tread the path of virtue. They who find fault with the Vedas by dint of logic are condemned to each hell for a whole Kalpa (cycle). People of the lowest grade in

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society such as oilmen, potters, the outcaste (*lit.*, those who cook and feed on the flesh of a dog), the Kiratas and Kols and the distillers of spirituous liquors get their heads shaved and enter the order of Sannyasa (renunciation) when their wife is no more in this world and they have lost their household property. They allow themselves to be worshipped by the Brahmans and bring ruin to themselves here as well as hereafter. As for the Brahmans, they are unlettered, grasping, lascivious, reprobate and stupid and marry low-caste women of a lewd character. Sudras, on the other hand, practise Japa (the muttering of prayers) and austere penance, undertake sacred vows of various kinds and expound the Puranas from an exalted seat. All men follow a course of conduct of their own imagination; the endless variety of wrong-doing cannot be described in words."

(To be continued.) *Editor.*

ALL-INDIA RADIO, MYSORE

The All-India Radio, Mysore, are broadcasting a series of talks on "Indian Wisdom". Sri G. R. Josyer, Director of the International Academy of Sanskrit Research, has been invited to broadcast the first talk on "The Vedas and Upanishads" on the 22nd instant at 9-15 P.M.

THE STALIN LANGUAGE

Roosevelt, Churchill and Stalin were motoring on a country road near Yalta, when a cow blocked the path. Roosevelt got out and, using his gentleman-farmer skill, tried to persuade the cow to move on, but the cow would not budge Next Churchill tried crisp sharp commands, but the cow remained immoveable. Finally Stalin whispered a few words in the cow's ear. The cow rushed off in a cloud of dust!

"Wonderful!" said Roosevelt. "Tell me Generalissimo, what was the magic formula?"

"Simple," said Stalin. "I told the cow that I would put her on a collective farm."

AN ENLIGHTENED PRINCE

Early in the 18th century, an Indian Prince, Jai Singh—descendant of the 'Sons of the Sun'—conceived and carried out a plan to erect a series of observatories unparalleled in his time. Even today, the purity of line and abstract form of the structures he built, offer one of the most remarkable examples of astronomical architecture.

The prince—Maharaja of Amber—was a member of one of the ancient and legendary dynasties that made Rajputana great. Mathematics, astronomy and architecture were his greatest interests, and in these fields he was regarded as one of the most talented of his day.

Prince Jai Singh studied deeply the treatises of the Hindu astronomer Varaha Mihira, read occidental works on trigonometry and on the drawing up and use of logarithmic tables, and translated Greek and Arabic works into Sanskrit. His inquiring mind and his enthusiasm for science enabled him to contribute to his country's greatness in this field.

His urge to learn more of the scientific discoveries in the Western world caused him to send one of his principal astronomers and mathematicians to the court of the King of Portugal. In return the King sent Xavier da Silva to the prince, and presented him with tables drawn up by the French astronomer, Di la Hire.

Prince Jai Singh considered the available astronomical data of his time inadequate. Even the famous tables of the Sultan Mirza Ulugh Beg of Samarkand, he felt, were out of date. So, he decided to draw up new and more accurate ones.

Between 1710 and 1730 therefore, he ordered the construction of five observatories—at Jaipur, Delhi, Mathura, Banaras and at Ujjain, a town situated on the main meridian of India,

(*Continued on page 7.*)

SRIVAISHNAVISM IN VARTHAMALAI

(Continued from last issue.)

VARTHAI No. 258. Vaishnava abandons prohibited actions because it would be sinful if such acts are performed; Ekanti renounces prohibited acts as their performance would result in the destruction of self's nature. Paramaikanti gives up prohibited acts for want of taste in them.

VARTHAI No. 259. Vaishnava will perform permitted (and ordained) actions for acquiring eligibility; Ekanti will perform permitted (and ordained) acts as he thinks that they ought to be performed from the point of view of the welfare of the world. Paramaikanti will perform permitted (and ordained) actions by the grace of the Lord.

VARTHAI No. 260. Vaishnavas will render consecrated services (to the Lord) on the consideration that they are the means. Ekanti will perform consecrated services as he thinks that is the way of spending time. Paramaikanti will do consecrated services as arising from intense desire only.

VARTHAI No. 268. If an offence is committed against Emberuman condonation may be got in the next birth or births; but if offences are committed against Srivaishnavas there will be no condonation even in the next birth or births.

VARTHAI No. 269. This is the *varthai* of Andal (probably the mother of Sri Bhattar). Naluran obtained condonation for having given offence to the *acharya*; Sisupala also got condonation for the offence he committed against *Bhagavan*; but I have not heard of any one obtain condonation, for having offended a Bhagavathar, (Godly-man)."

VARTHAI No. 270. Nambillai asked Nanjeer as to the purpose of the *avatars*. Jeer said that all the omnipotent acts performed by the Lord in the avatars were due to His intolerance of the offences offered to Bhagavathas (Godly men).

VARTHAI No. 271. The *varthai* of Devaki Piratti.—'न क्षमिष्यापराध्यति।' these words were addressed by Sita to Sri Anjaneya when he sought permission to torment in various ways the Rakshasis who threatened and reviled Sita and otherwise gave her trouble. The words mean that every one is liable to err or commit offence; as such she implores with Sri Hanuman not to molest the Rakshasis. As Piratti gives expression to such words she will tolerate offence against her. (निश्चयादेन)—this is what Rama says in the matter of welcoming Vibhishana. The meaning is that 'I will not reject under any circumstance any one who approaches me in the manner of or as a friend'. Isvara too, who would give expression to such words will tolerate offence against Him. But in the case of offences against Godly-men, which indirectly are offences to them—Piratti and Bhagavan—, it will be to them like the disjunction of life and body.

Offence in respect of *prapanna* will act as an obstacle to ascend to the place which is to be attained (Paramapada) though he is led by Piratti, the Mediatrix, holding one hand and *acharya*, the instructor in *prapatti*, holding the other hand. Illustration—The story of the Srivaishnava who offended against "*Vönnappan-Saivar*" Vide Eeedu on 6-8-10 of Tiruvoymozhi.

VARTHAI No. 272. Scrutinising all the Vedas, all the Sastras, all the Prabandas of Azhvars and the works of all *acharyas*, it is observed that to a *vaishnava* other than the steadfast affection of the *acharya* there is no other means for salvation. Other than a standing offence to Godly-men, there is no other obstacle for salvation.

(To be continued)

(*Continued from page 5.*)

on the Tropic of Cancer—so that the observations and calculations made by his astronomers and mathematicians could be verified and corroborated.

Today in Jaipur city, which Prince Jai Singh founded in 1728, the remarkable structures which made up one of these five open-air observatories, provide a record in stone of the scientific progress for which this mathematician and astronomer is famous.

Jaipur city itself, with its wide and regular streets which divided it into six blocks, its painted houses and its crenellated walls overhung by rugged hills, is a monument of the energy and progressive efforts of the prince.

When he ordered the building of the observatories, Prince Jai Singh planned to use types of apparatus made of metal, but finding these unsatisfactory, he had huge new instruments constructed in stone. The size of these was intended to facilitate more accurate studies and readings of stellar space and time.

Some of the structures, such as the Samrat Yantra, 'the emperor of instruments' are as much as 65 feet high, run 130 feet in length from North to South and are proportionately wide from East to West.

Other instruments are in the form of twin, complementary constructions. Open spaces in one are reproduced in the masonry of the other, to permit easy reading at any point, so that in fact, these double instruments form one.

One instrument, the Rama Yantra, consists of two partitioned cylindrical structures, which make possible the observations required at that time for the revision of Ulugh Beg's tables of altitude and azimuth of heavenly bodies. Another, the Jai Prakash Yantra, is composed of two complementary hemispherical parts.

Besides these, and pointing into space are series of other complicated instruments—evidence of the spirit of research which since ancient times, has urged man to extend the field of his knowledge and to explore and understand the great universe that surrounds him. Faced by the mystery, beauty and the grandiose scale of time and space in the starry universe, man has patiently tried to understand his role and his destiny by creating and perfecting the means of observation, study and measurement.

Prince Jai Singh, King of Amber and of Jaipur, was one such man, fired by the urge to explore the infinite realms of space. As such he belongs to that company of great men who have affirmed the primacy of the universal, and who, despite all obstacles, have achieved by scientific co-operation a living brotherhood of the mind.

OUR DEVELOPMENT PLANS

A Road foreman dropped a note to the stores clerk asking for more shovels. Back came the reply: 'Economy, scarcity, and retrenchment make it impossible to carry out your request. Tell your men to lean on one another."

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for the intelligent man, devoted to a rationalistic survey of all matters of Public interest.

Proprietor & Editor: G. R. JOSYER, M.A., F.R.E.S. Asst. Editor: G. S. JOSYER, M.A.

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"Politics, Philosophy, & Phantasy"

G. R. JOSYER, M A. HONS., F.R.E.S.

MEMBER, ROYAL SOCIETY OF LITERATURE, GT. BRN., HON. MEMBER AND MEDALIST, INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE, FELLOW, MYSORE UNIVERSITY 1936-39. EDITOR: YAJURVEDA (7 VOLS. & RIGVEDA PADA) EDITOR "RATIONALIST.

"Looking at one page I thought it must be a man of 70 to possess all that wisdom; looking at another I told myself that virile vigour of expression shows him to be a man at the prime of life; and looking at still another I thought that only a boy of twenty-one could be so absolutely sure about anything! Which is right? Why don't others put their pictures in their books so that one might turn to the pages when puzzled?"

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SCIENCE OF PALMISTRY

When "Cheiro" (Count Louis Hammon) predicted a watery grave to the talented Kitchener, and when kings, nobles and stars in music fixed up appointments with that modern seer, it was a tribute to the science of palmistry when practised by one, who had had training under a Maharashtra Brahmin.

Profound mystics of the East and the West have stated in unmistakable terms that a portion of one's karma can be conquered by the grace of God. Yet that which has begun to yield fruit has to be reaped. If a palmist with intuition were to foretell the future of this life, there is no contradiction between mystics' experiences and palmist's predictions.

When "Cheiro" predicted the forthcoming end of Madame Blavatsky, what she did was: "I shall pack up my belongings and face the inevitable." To be forewarned is to be forearmed. When Parikshit was foretold of seven more days ahead only, he did the wisest thing, of having the "Saptaha."

I know that when one is born, there is death. Yet amidst my hobbies as graphology and free lance journalism, I have pursued this hobby of palmistry for more than fifteen years.

The results of such a study I wish to share with a larger number of members of the human family.

Certain lines are to be found in the foreheads of all as in their hands. If it is assumed that these lines are formed by shrinkings of foreheads or squeezing of hands alone, it is a very insufficient explanation of the differences in many hands. That theory does not explain the circles, crosses, fish—signs and conch signs, found in the finger-tips or at the various mounts in the hands.

Further, infants a few hours old have these lines though not yet fully developed.

The University of Pennsylvania has lent to the government Library of Congress at Washington a Sanskrit MSS. (C. 5254). It contains a full description of the Hindu science of palmistry in the palm of the hand.

The notes taken by me (reproduced herein) of the manuscript mention the stree rekha at the margin under the little finger; the bhagya rekha at the bottom of the little finger; the vidhya rekha at the bottom of the ring-finger; the dharmartha rekha at the bottom of the middle finger; and the dharma rekha at the bottom of the pointer finger.

Likewise just higher up in each such finger, one can read jalabhaya rekha, puthra rekha, jnana rekha and sukha rekha respectively.

Higher up still the lines indicating probable danger from fire etc. are indicated.

Standard writings by Benham and "Cheiro" are available for the genuine student of this science. The life line is to be read from the mount midway between the thumb and the pointer-finger. The system of counting by seven series is done.

The line which very often starts from the life-line (hands where they never meet clearly indicate non-co-ordination between life and planning) is the head line.

The third line running from the mount of Mercury to the mount of Jupiter (under the pointer-finger) is called by Western palmists Heart line. This is called in India the Health line.

The left hand indicates inherited tendencies and the right attained characteristics.

The fortune line starts from the wrist and in the case of great riches passes through the mount of Saturn straight higher up the middle finger.

This line is called Saturn line in Western palmistry.

One of "Cheiro's" contributions is that at 35th year the Saturn line cuts the Head line.

Its history till it cuts the heart line is till 56th year. This I have verified in more than thousand hands I should have examined in India and also of foreigners while on board a Swedish ship bound to U.S A. For I know as a lawyer that fortune-telling is an offence under an English statute! Its value to me is as a hobby, when I get fatigued locally with my serious study of jurisprudence and international law.

All genuine palmists—not the many faked ones who have brought disrepute to the science—are agreed that certain intuition is necessary for accurate successful reading of the lines in the hand, the circles in the finger-tips and thumbs. Squares, fish-marks, and conch-marks are affirmative in whatever mount they may appear or in the hollow of the palm.

Crosses indicate failure, disappointments or frustrations.

In the case of my late lamented colleague Mr. R. C. Chandhru of the Commerce Department, I gave a forewarning of his end to his talented partner. Accurate results can be given of foreign travel, issues, duration of life, fame, love affairs etc, if the palmist uses a lense and above all is given temperamentally to a life of meditation and silence.

It is "Cheiro's" conclusion that fadic numbers hold the secrets of one's life. By adding the figures in the date of birth and deducting the total to one dijit, one can get one's fadic number. One to nine stand for Sun, Moon, Jupiter, Uranus, Mercury, Venus, Neptune, Saturn and Mars respectively. I have tried these hints which have produced the traits of the individual correctly.

To a discerning student, who keeps his reasoning powers at a sharp level, there is no conflict between fate and free will. There is no free will regarding the results of the karma which have begun to work out. Yet there is an entrancingly vide vista available for free will sublimated by deep faith.

The past and the future have alone dimensions; the present's duration is that of a point in Euclid's geometry. Einstein emphasises the role of "intuition resting on sympathetic understanding of experience." Palmistry is only a hobby like graphology; it has helped me in assisting fellow human beings a bit; for the proceeds of the pursuit have invariably gone for charity. Yet I consider it as a stay in a wayside station and I know it is an impediment in my vertical progress. In a day of twenty-four hours, what is the proportion of half-an-hour spent in this hobby?

Prof. K. R. R. SASTRY, M.A., M.L.

INFANT TESTS

The small boy was taken to see the newly-arrived baby. For a while he looked at the infant in silence, and finally he said, "He's got no teeth, has, he, father?" The father could only agree. "And he ain't got no hair, has he?"

"That's right, son," the father again admitted.

"Tell you what I think, father," the boy remarked confidentially. "you have been swindled. He's an old one."

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The Rationalist

Monday 21-1-1952

TULSIDAS'S RAMAYANA

III

Reviewing the Ramayana of Goswami Tulasidas with an English translation brought out by the Management of the *Kalyana-kalpataru*, Gorakhpur, we gave two extracts relating to Rama-Rajya and happenings in Kaliyuga in our last issues.

Tulasidas tops the rank of godly men from whose mouths devotion has gushed in words, and the perennial stream has flown down the centuries, Tulasidas, Tukaram, Vemana, Kambar, Purandaradas, and Thyagaraj, names, memorable, venerable, honourable, to millions from generation to generation.

Tulasidas concludes his great work with the words,

"The same mysterious "Manasa-Ramayana" (the story of Sri Rama figuratively spoken of as a Manasa lake) which was composed of yore by the blessed Lord Sambu, the best of all poets, with the object of developing unceasing devotion to the lotus feet of the all-beautiful Sri Rama, has been likewise rendered into the vulgar tongue by Tulasidas for dispersing the gloom of his heart, cognizing the fact that it is devoted to the Name of Sri Rama (the Lord of the Raghus). This glorious, holy, purifying, blessed and most limpid Manasa lake of Sri Rama's exploits ever begets happiness; nay, it bestows both wisdom and Devotion, wipes out delusion, infatuation and impurity and is brimfull with the water of love. Men who devoutly take a plunge into it are never scorched with the burning rays of the sun of worldly illusion."

That his exposition of the efficacy of prayer and devotion to God is no empty claim is borne out by the following account of an occurrence in General Eisenhower's Atlantic Pact Head Quarters in Europe.

"It is a really fortunate fact that General Eisenhower, General Gruenther and Field Marshal Montgomery, the Big three of the Atlantic Pact nations' supreme headquarters in Europe, are intensely religious men. When the colonial constitution of Pennsylvania was being written, William Penn said, "People who are not governed by God will be ruled by tyrants." Eisenhower, Gruenther and Montgomery believe this just as fervently as did Penn, and it is no exaggeration to say that the multi-national staff of SHAPE (Supreme Headquarters, Allied Powers, Europe) has gradually become imbued with the faith of these three men, each so remarkable in his own way.

"We were having a conference one day with General Eisenhower," said Lt General Francis Festing of Britain, explaining the complete spirit of dedication to a common ideal you find at SHAPE. "This was in the very beginning, and some representatives of the smaller nations were pretty discouraged. The General pointed out to them that they no longer stood alone; there were 12 nations committed to the common defence. 'What can a small country like mine do?' one of them asked unhappily. 'Once,' Eisenhower said softly, 'there were 12 Apostles, humble, ordinary men. They had just one weapon—Faith. And that one weapon was powerful enough to defeat those who tried to silence and stop them. We are 12 nations, and if we have Faith enough, we

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can make SHAPE work just as they made Christianity work.'

"Never since that day," Festing added, "have I heard representatives of the smaller nations express discouragement. General Eisenhower has the knack of communicating his intense Faith to the rest of us. He, Gruenther and Monty firmly believe that the free world has within it the potential strength to deter any aggressor if that strength is integrated and coordinated. Gradually we are becoming unified in determination, a unity not anchored in fear, but in confidence."

This shows that devotion and faith in God can sustain men even in the midst of a mortal struggle. One wishes that some of our bloated politicians knew that. But their faith lies in their own rotting flesh and rotten ideas!

The Management of the "Kalyan Kalpataru" have earned the gratitude of English readers by bringing out an English version of Tulsidas's Ramayana. In earlier Annuals they had presented the great Bhagavad Geeta in English form, another timely and valuable contribution.

One wonders what they aim at next!

Editor.

ALL-INDIA RADIO, MYSORE

The All-India Radio, Mysore, are broadcasting a series of talks on "Indian Wisdom". Sri G. R. Josyer, Director of the International Academy of Sanskrit Research, has been invited to broadcast the first talk on "The Vedas and Upanishads" on the 22nd instant at 9-15 P.M.

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"GIVE A SPRAT TO CATCH A HERRING"

Whatever we may reproach our ancestors with, it certainly cannot be their lack of sagacity or practical wisdom. How many of their standards are not beneficial to us to this very day?

"Give a sprat to catch a herring" is one of their old maxims, in other words, money, sometimes much money, has to be spent before the benefit can be reaped. Thus it is in commerce, agriculture and many other fields of endeavour.

This axiom can also be applied to medicine and sociology. The fight against disease, for instance, demands the outlay of a great deal of money and it takes sometimes a long while before the benefits can be appreciated. Especially the fight against malaria runs away with a lot of money. Numerous preliminary steps have to be taken. Proper and adequate drainage must be taken care of, all sorts of breeding places of the mosquito, the malaria carrier, must be stamped out, while the people must be protected and cured by supplying them with QUININE.

The very expert Malaria Commission, appointed by the now defunct League of Nations, subjected the whole malaria problem to a circumstancial and protracted study, and in their report published in 1938 they recommended the use of QUININE as an effective remedy against the terrible fevers.

They considered a daily dose of 6 grains of quinine during the whole malaria season worthy of recommendation as a prophylactic, and further advised treatment with from 15 to 20 grains a day for a period of from 5 to 7 days when attacked by a bout of malaria.

Some expense must naturally be incurred when combatting malaria (although the cost of quinine is certainly not high), but the benefits accrued are without the shadow of a doubt much greater than the cost.

A whole country benefits when its healthy and cheerful people are once more able to give of their best.

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BACK TO FATHER

"Dad," said little Willie, "will you help me with this home work sum?"

"Sorry, son," said his father taking a glance at it. "It's too hard for me"

"Oh," said Willie. "So I'am to get punished tomorrow just because of your ignorance."

WHERE ARGUMENTS LEAD

"Why do you want to divorce your wife?"

"Because of incompatibility of temperament."

"Oh, in what way?"

"Well, she doesn't want to be divorced"

GOING STRAIGHT AND MAKING ENDS MEET

The judge had passed sentence on the prisoner for stealing. He was now giving him a bit of advice.

"Always remember," he said ponderously, "that if you wish to succeed in the world, you must keep straight. Do you understand?"

"I am afraid not," replied the prisoner, "unless your Honour can tell me how a man is going to keep straight when he's trying to make both ends meet."

The I. A. S. R.

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We cannot say more, and, relying upon God, proceed on our task as best we can.

Director.

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"Politics, Philosophy, & Phantasy"

G. R. JOSYER, M A. HONS., F.R.E.S.

MEMBER, ROYAL SOCIETY OF LITERATURE, GT. GRN., HON. MEMBER AND MEDALIST,
INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE, FELLOW, MYSORE UNIVERSITY 1938-39,
EDITOR: YAJURVEDA (1 VOLS. & RIGVEDA FADAI EDITOR "RATIONALIST".

"Looking at one page I thought it must be a man of 70 to possess all that wisdom; looking at another I told myself that virile vigour of expression shows him to be a man at the prime of life; and looking at still another I thought that only a boy of twenty-one could be so absolutely sure about anything! Which is right? Why don't others put their pictures in their books so that one might turn to the pages when puzzled?"

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SRIVAISHNAVISM IN VARTHAMALAI

(Continued from last issue.)

VARTHAI No. 273. The sayings of Emberumanar (Sri Ramanuja) given expression to in his last days. *Udayavar* deliberating with distress bowed down to the holy feet of Peria-Perumal (Sri Ranganatha) and represented that he performed prapatti with essential requisites, as tastelessness in *samsara* had arisen.

The Lord—"why this now?"

Sri Ramanuja—"Transcendence of my time has arisen."

The Lord—"Are we not the controller of time? Keeping you for some time in this world we wanted to correct the world, through you. But you are impatient. So what do you want?

Sri Ramanuja—"I should be made to attain Your holy feet at once."

The Lord—"Then we would do so, on the fourth day from to-day."

Sri Ramanuja—"then, *my* relations and all *their* relations should also attain the world I am going to attain."

Having thus represented, Sri Ramanuja went to his Mutt and sent for all then available disciples and expounded to them all the truths, which had not been explained at any time before. Having heard all these truths they grew very suspicious and represented their feelings. With a view that there should not be any wholesale destruction as in a flood, Sri Ramanuja told them that on the fourth day from that day, he would attain the holy feet of Peria-Perumal. Realising that these Srivaishnavas were determined to commit suicide on his separation, Sri Ramanuja, swearing by the holy feet of Saint Yamuna (Sri Yamunacharya), said that if any one committed suicide he (Sri Ramanuja) will have no relation with him. On hearing this the Srivaishnavas became very much distressed and asked what then was left for them to do; and if it was not to go astray and starve. Then the instructions given by Sri Ramanujacharya were—"Scrutinising all the Vedas, all the Shastras, all the Prabandhams of Azhvar, and all the works of *acharyas*, it is seen that to an *adhikari* there is no *Mantra* other than *Dvaya*; there is no substance other than *Mithuna*; there is no soul-sought-end other than consecrated services to *Mithuna*; there is no means to salvation other than the affection of the *acharya*; and there is no obstacle to salvation other than offence against Godly-men (Bhagavathas)."

Improper conduct towards Bhagavatas are of many kinds. Among these the predominant offences are twelve. These are 1 जन्मनिरूपणम् 2 शरीरनिरूपणम् 3 पाकनिरूपणम् 4 आश्रमनिरूपणम् 5 अवयवनिरूपणम् 6 भाषालक्षणनिरूपणम् 7 वाक्यनिरूपणम् 8 बन्धुनिरूपणम् 9 प्रकाशनिरूपणम् 10 प्रकारनिरूपणम् 11 वर्तननिरूपणम् and 12 दोषनिरूपणम्.

1 जन्मनिरूपणम् (Investigation into births):

(शूद्रं वा भगवद्भक्तं निषादं श्वपचं तथा।
वीक्षते जातिसामान्यात्स याति नरकं नरः॥)

"He, who looks upon a God-devotee whether he is a *sudra* or a man of wild tribe or a man of a very low and degraded caste, from the general aspect of caste, (that man) goes to hell."

न शूद्रा भगवद्भक्ता विप्रा भागवताः स्मृताः।
सर्ववर्णेषु ते शूद्रा ये ह्यभक्ता जनार्दने॥

"God-devotees though born as *sudras* are not sudras; (all) Brahmins are not considered as Bhagavatas (Godly-men). In all castes they

are *Sudras* who are not in devotional love with Janardana (the Lord)."

यः पश्यति शुभाचारं वैष्णवं गतकल्मषम् ।
स वै चक्षिन् कुले जातः प्रणवेद्दण्डवद्भुवि ॥

"He, who sees (or meets with) a *vaishnava* who is sinless and is of good conduct, in whatever caste he might have been born, (the seer) must fall down in prostration to him just like a stick falling down.".

किमत्रचाभिजायन्ते योगिनः सर्वयोनिषु ।
प्रत्यक्षितात्मनाथानां नैषां चिन्त्यं कुलादिकम् ॥

"In this matter what is there to be said? Even yogins are nobly or well born in all wombs. These are as it were visible God, (These are visible soil of your soul). Their race or family etc, does not require consideration."]

As it is thus said in the several puranas, it is considered an offence to investigate into the births of *vaishnavas*.

2 शरीरविकल्पनम् (ascertaining the nature of the body) :

It is male body; it is female body; Tiruvananazhvan is snake-bodied; Peria-Tiruvadi (Garuda) and Jatayu Maharaja are bird-bodied; Gajendra-azhvar, Sri Vibhishana-perumal, Mahabali, and the like Bhagavad-dasas are said to be Rakshasas. Thus *Bhagavad-Bhaktas* may have taken up any one of the four kinds of bodies, namely, देव, तिर्यक्, मनुष्य and स्थावर, and to determine the same as such and such a body is an offence.

3 पाक्वविकल्पनम् (ascertaining maturity) :

To determine age as child-hood, youth, old-age and the like which are the six vicissitudes, is an offence.

BLIND LEADING BLIND

Every morning a man rang up the local telephone-exchange and asked the time. After several months, curiosity got the better of the operator, and she asked why he wanted to know the time.

"Oh, I'm the man who blows the 12 o'clock hooter," replied the man.

"Goodness," gasped the girl, "and to think I always set our clock by your hooter!"

POINT OF VIEW

The city man visiting in the country was watching the actions of a farmer's team. "It's strange how these horses up here still shy at an automobile," he commented to his host.

"Oh, I don't know," replied the farmer, "not when you think how strange they must look to horses. Wouldn't you think it kind of queer if you saw my pants coming down the road without anything in them?"

COMPETENCE TO ADVICE

A Bum approached a genteel looking, elderly man with his tale of woe and request for assistance. The old gentleman refused him saying "I'm sorry, my friend, I have no money, but I can give you some good advice."

The tramp sniffed in contempt and said in a disgusted tone, "if you ain't got no money, I don't reckon your advice is worth listening to!"

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The Manager,
"Rationalist", Mysore.

The Rationalist.

Monday 28-1-1952

BIRTH CONTROL

We are hearing a little too much of birth-control. Impotent politicians, faddistic economists, and women speakers who wish to be thought very knowing, bewail the populousness of the country and propound means of checking child-birth. Even silly Municipal Corporations waste time seeking to dabble in the problem.

Nero once said that he wished all Romans had one head, so that he could behead them at one stroke. So Indians holding power without capacity to cope with it, are urging that the population should be reduced to the limits of their managing capacity. Every one suggests that artificial means should be popularised so that women should get fewer and fewer children.

But one recent visitor pricked the bubble by declaring that the artificial methods were nonsense, and that the natural method of sex-control was the better way.

This has outraged Mary Stopes, the arch-propagandist of artificial birth-control, and she writes to a Madras paper,

"It is with deep distress on behalf of India that I read in your paper that Dr. Abraham Stone said, "The rhythm or the 'safe period' method of birth-control was the best and the only suitable one for the Indian people. The rhythm method would be successful when it was followed closely and regularly." Other sources also confirm that the method of the rhythm or so-called 'safe period' is about to be taught on a big scale.

As the founder of the first birth-control clinic in the world, the author of the first medical textbook on "Contraception: Its Theory, History and Practice" and one who has been devoted to the hundreds of thousands who have appealed to me for help, I *emphatically deny* that the so-called 'safe period' is a suitable method to teach India. It is most unreliable, very unnatural, and even when the dates of the so-called 'safe period' have been established in an individual woman, she may suddenly vary without any warning. It is cruel and misleading to India that the use of the 'safe period' should even be encouraged. The highest degree of success claimed is 95 per cent, leaving 5 in every 100 to go wrong! But this is in my opinion a grave over-statement, it is far less reliable than this. If other authority than my own is wanted, the recent account of the very high degree of failure in the scientific journal *Fertility and Sterility*, published in New York, September-October, 1951, should be studied.

There is a method which is practically 100 per cent safe, and that is what I described years ago as the "sponge and oil" method. For the sponge a pad of cotton waste can be substituted. This is absolutely simple, costs nothing, and permits the full use of marriage in its best sense which the use of the so-called 'safe period' does not. Further simple instructions will be sent to anyone asking for them, without charge."

That Dr. Mary Stopes should presume to speak "on behalf of India" in this matter, is somewhat strange. Has the lady finished dealing with her own country? Does every British matron and school-girl practise the sponge and oil method as a religious ritual? We have no doubt that she herself and her friends practise what they preach.

(To be continued.) *Editor*

STAR-GAZING

When the design for a 130-inch Isaac Newton telescope for Greenwich Observatory's new home at Hurstmonceaux Castle, Sussex, is finally approved, it may include an ingenious device, called a photo-electric guider, which will "stop the stars twinkling."

For years astronomers have been handicapped by this twinkling which is caused by a star's light passing through turbulent air. It has constantly blurred their vision and prevented crystal-clear photographs being taken.

Now, however, the anti-twinkling guider will make "Twinkle, twinkle, little star" an almost meaningless phrase—for astronomers, at any rate. It will be designed to move to and fro, synchronizing the telescope's movement with that of the stars. The light of a pilot star shining on a photo-electric cell controls the device.

Not only will it help astronomers to get a new conception of the movements of stars, but it may enable them to find new stars. Astronomers in America have successfully experimented with a guider, but it is believed to be less effective than the one now being designed as a result of a committee set up by the Astronomer Royal nearly two years ago.

PROLIFIC MOTHER

A to Z: Mr. and Mrs. Bowlin, of Bonifay, Florida, have 13 children "from A to Z" Audie Bryant, Curtis Drue, Era Faye, Grady Hampton, Ida Jeaneite, Knola Leantha, Millard Nathan, Olivia Penelope, Quincy Ruth, Sarah Thelma, Ulysses Vinson, Wilson Xave and Yon Zircle!

FOR POLYGAMY

Perched 3,000 ft up in the mountains of Bamenda, West Africa, lives the 100-year-old Fon of Bikom, who has 110 wives! A United Nations mission of four men has been visiting his capital.

They found that his wives live quite happily in a maze of elaborately-decorated houses. They told the mission that they had no complaints. Any of the wives is free to go if she wishes.

The Fon has the privilege, like other Tikar chiefs, of taking as wives all first-born daughters and all girl twins of certain families in his tribe.

The mission's visit has raised the whole question of whether polygamy is desirable or not in Nigaria. In their report they stated that it is "a type of social security that will have to remain until Western civilization through education convinces the Africans that other ways are better and preferable."

PROLIFIC FATHER

With the birth of triplets to his seventh wife recently, 71-year-old Edgar Torres, of Lamesa, Texas, became the father of his thirty-ninth child! This is believed to be a record for the United States.

The doctor who was present when the triplets were born said afterwards that Mr. Torres was rather "bothered" over the question of naming them. "He says it's difficult to remember the names of all his other children," the doctor added.

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AND THE
YADAVA DYNASTY

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"Politics, Philosophy, & Phantasy"

G. R. JOSYER, M.A. Hons., F.R.E.S.

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CREATION OF NEW STATES IN SOUTH INDIA

(Shri Achalananda).

In ancient India, there were fifty-six States. In modern India, Sirdar Patel, the Uncle of of the Nation, exactly halved this number, to his eternal credit. We have thus a warning that we should not exceed this number in our attempt to create new states.

Nor can we arbitrarily enlarge the states. The minimum number of states may be fixed at eighteen to answer to the number of parvas in the Mahabharata or the number of Adhyayas of the Bhagavad-Gita.

Unity of India Vital

In our attempt to create new states, we should not break up the unity of India and destroy the monumental work of the great Sirdar. There are several states, which are too small to be economic. These are to be suitably merged in the neighbouring states, and the present classification of states may be given up. The linguistic division of the country is as injurious to the Republic as the religious division. We know how Aurangzeb tried to reach unity through uniformity, but failed miserably. It is not at all possible to create a state for every language in India, nor can all people speaking a particular language form a single state. While a common language is a unifying factor, we cannot ignore the more powerful factors of History or Geography or the all-pervasive economic factor.

Hyderabad

In dealing with states in South India, we should first deal with Hyderabad. We frequently hear of the proposal to divide the state into its three linguistic parts. This proposal is preposterous. Hyderabad has an area of about 82009 square miles and occupies a central place in South India, having natural boundaries both in the north and in the south. Its administration has been democratised and huge development plans are being taken up.

The state has rich natural resources and the river valley projects, when completed, will bring prosperity to the state. It is necessary to retain the state with its present boundaries in order to ensure the development of the area and enhance the prestige of the republic of India. This is in fact a test case for India. If three languages and three nationalities can thrive in the tiny Republic of Switzerland, there is no reason why three lauguages cannot thrive in Hyderabad. India finds unity in diversity. There is, therefore, no reason why Hyderabad should not remain for ever on the map of India.

The Andhra State

Every enlightened Indian is interested in the creation of the Andhra state, because this questtion is over forty years old and the Andhras richly deserve a separate state. But simple questions are seriously complicated by leaders on account of their extravagant demands that the new state should include every Andhra and half of Madras City should go to the Andhra state. Thus the problem becomes insoluble. The city of Madras has become a property to be divided between two aggressive elder brothers, to the exclusion of the younger brothers, who are against the division of the family's property. Again, Rayalaseema, which has an area of 32990 square miles is an arid zone and the Circars are a wet area. In regard to economic conditions, the two zones are poles apart. It is obviouly impossible for an infant state to take up the construction of such giant dams like Krishna-Pennar and Ramapadasagar together. These considerations point to the imperative need for limiting the size of the new state.

(To be continued)

THE GREATNESS OF HINDU DHARMA

The following article is a general summary of the lectures delivered by Brahmasri Anantharama Dikshithar of Sengalipuram, during the Veda Dharma Shastra Paripalana Sabha Conference held in Tanjore recently.

It is more apt to call Hindu religion as the Vedic religion. Nowadays the word religion is interpreted in a very narrow sense. Religion is said to be a code of rules regarding the mode of worshipping God. Our Hindu religion is something more than this. Hindu religion is Hindu dharma which codifies all aspects of human life—economic, social and ethical. Hindu dharma is the way of life itself. It develops all the faculties of man and helps him to attain the Supreme Bliss of the feeling of oneness with the Omnipresent which controls the Universe.

The Vedas deal with the daily routines of an individual that are necessary to keep him pure in body and in mind. Not only that; they instruct us in the highest technicalities of *dhyana* and *yoga* to reach the ultimate goal of life. Thus the Vedas provide us with all the facilities for the average man to raise himself to the status of the Supreme Being itself step by step. Apart from giving a comprehensive list of duties for an individual to adhere to, the Vedas contain fixed rules and regulations for the society, for the king, for the teacher and the taught and for the farmer. The Vedas also elaborately discuss all difficult problems political, economic and social.

If we, today, are confident of securing world peace, it is because of the moral strength we have stored up through ages. We have always prayed God that all two-legged and four-legged beings in this world should live in happiness and in peace. Our Vedic prayer proclaims that there should be no enmity among men. The Vedas stress on peace, None else other than the Hindus can be so tolerant and magnanimous in this world. Such is our mode of thought. Our civilisation is built on such thoughts. Never have we thought of doing any harm to others. *Lokaassamasthasukhino bhavanthu* is our motto in life.

Behaviour of the individual and the society is the basis of civilisation. We have a very good set of rules regarding how a student should behave towards his teacher, a wife towards husband and vice-versa, a father towards his son and vice-versa etc. Nobody in this world can excel our hospitality. Such is our culture based on the well-being of the universe itself. Such is our civilisation based on mutual help and co-operation. It is a pity to note that there are some who think that we are far behind some of the western nations. The culture and civilization there is nothing but base materialism of unalloyed selfish brand. People hail with pride as a mark of high civilisation if a lady divorces her husband after having half a dozen children through him and marries another man according to her whims and fancies.

We do not feel much perturbed when a westerner criticises our civilisation and religion as we are aware that they are thoroughly ignorant of our greatness. But our blood boils when our own men indulge in condemning our ways of life. Sri Munshi's vehement attack on the foreigner, who scandalised our religious worship, is quite natural, no doubt. But, we cannot understand why people of Sri Munshi's calibre keep mum when our religion is described as a kitchen religion by our own men who hold very responsible offices in the Government.

(To be continued.)

The Rationalist.

Monday 4-2-1952

REPUBLIC DAY

The members of the Postal and Telegraph Workers' Union, Mysore City, congregated in the grounds of the Post Office Buildings on the morning of the 26th last in order to celebrate the Republic Day. In the imposing ceremony that followed, after offer of worship to God, Mr. G. R. Josyer, M.A., F.R.E.S., President of the Union, addressing the gathering observed,

" Gentlemen,

When some one wants you to do something for him he asks you to put a knot in your handkerchief, so that you may be reminded of it when you see the knot. The sacred thread that some of us wear has three strands to remind us of our three duties, to our God, to our ancestors, and to our fellowmen.

The flag is something like that. It is not just a pretty toy for a Minister's car. It is the symbol of the State. It should remind us of our Nation or State, inspire our patriotism, and impel us to do our part in order to maintain and advance the State's welfare, dignity, efficiency, and greatness.

It is the magnet which draws the soldier in the battle-field. It is the load-star which should urge the civilian to work for the welfare of the State alongside of his own. It should wean him from succumbing to selfish aims, and make him act so that his welfare contributes to the welfare of the State.

The hoisting of the flag high is so that all people may be inspired by it, and do their part in the State, honestly, efficiently and well.

So, on this memorable Day, on all your behalf, I invite Sri K. S. Shankaran, Superintendent of Post Offices, who is present amidst us, to hoist this national flag."

Mr. K. S. Shankaran then hoisted the National Flag on the adorned flag-pole, and the gathering formed into a procession and assembled inside the building, where a meeting was held with Mr. G R. Josyer in the Chair.

After light refreshments, there were invocations in Sanskrit and Hindi, followed by an enthusiastic address by Sri B. V. Srinivasa Rao, M.A., LL.B., on the significance of the Day's celebrations.

Sri V. Naranappa, M.A., Head Post Master, next made an eloquent plea for earnest and patriotic efforts on the part of every one in the interests of the progress of the country.

The Chairman, Mr. G. R. Josyer, observed that the new republic, and the things that it promised, should be viewed against the background of the nation's past history during 6 Manvantaras covering crores of years, that a republic as such could not be said to be an improvement on a monarchy, that the principles of Government inculcated in the past were basically superior to those now initiated, and that the people should guard against blind enthusiasm, and watch their progress coolly, thoughtfully and critically.

Sri Shankaran, M.A., the Superintendent of Post Offices, addressing next observed that the citizen, without granting too much or expecting too much from Government, should play his part to the best of his ability and work for the welfare of the country.

Messrs Srinivasa Rao, Naranappa, and Shankaran, paid tributes to the qualities of Mr. Carneiro who was going to South Africa after 35 years of service in the Indian Postal Department. Mr. Shankaran presented to him a momento on behalf of his colleagues. And

A STAR SETS

A shining star in the artistic firmament of Mysore has set. Death has robbed Mysore, and India, of a jewel which was a proud possession in its treasure chest.

Vynika-praveena, Vynika-shikhamani, V. Venkatagiriappa passed away on the 31st last, bringing to an end an eminent career in the artistic world of India. With him—barring the small, Grand-Old, Sangeetashastra-ratna Vasudevachariar,—the distinguished galaxy of magnificent musicians who were fostered by the Royal Court of Mysore during four generations has disappeared. The plant of musical art, which was watered by Mummadi Krishnaraja Wadiyar, was pruned and shaped by short-lived Chamaraja Wadiyar, was glass-housed, manured and gloriously hybridised with a connoisseur's zeal by Naalvadi Krishnaraja Wadiyar, and given generous protection by his luminous successor, has shed all its leaves and branches and been reduced to a stump!

Mr. Venkatagiriappa was an elder statesman in the musical world, carrying the torch handed down to him by a succession of Masters during three centuries. For over 40 years he was one of the show-pieces of the Mysore Court, designed to enchant Viceroys and Imperial Royalty on their visits to the State. Nowadays the Krishnarajasagara Gardens, and intoxicating suppers there, have taken the place of soul-stirring music for distinguished visitors. And generally both Arts and Letters are coming to a discount in a plebeian, and demogogic, and boorish and lascivious public life.

So Mr. Venkatagiriappa's life, full of honours,—not full of years,—has ended. His last days were given to much suffering. One gleam of light was a gesture of generosity by his Ruler which he was not fated to enjoy. He leaves a family, not only unprovided, but ill-provided. Two disciples he has trained and left behind to carry on, and if possible develop, his art of Mastery over the Veena, Messrs V. Doreswamy, and R. N. Doreswamy. He was a votary of the Veena, the instrument of Goddess Saraswati. His soul, we trust, has passed to offer worship at the feet of that gracious Goddess, and left the world the poorer for his passing!

THE SCOTCH WAY

I had a colleague once, a distinguished mathematician and a Scotchman, who had lived in America 20 years. At the end of this time he made a trip to Aberdeen, and on his return told us this story. "You know," he said, "the jokes about Scotch thrift are quite correct. I'd lived here so long I'd forgotten about it. When I was in Aberdeen, I went into a cigar store one evening and bought a cigar. I asked the man for a light. 'I canna gie ye na licht,' he replied, 'but I can sell ye a box of matches for a ha'penny.' 'In America,' I said, 'they give you a box of matches when you buy a cigar.' 'I'm sorry,' he answered, 'but this is na America.' You know, I had to walk half a mile back to my hotel to light my cigar!" A. B.

DITTO

A Scotchman living in America, who had been the target of innumerable stories about the thriftiness of his race, repaid everyone in full measure one Christmas. As soon as he received each greeting card that year, he promptly returned it to the sender with this message rubber-stamped at the bottom: "Malcolm MacLeod wishes you the same"!

Mr. Carneiro replied suitably. In conclusion, Mr. V. K. Ramanathan, B SC., B. COM, offered thanks to the Chairman, the Superintendent and others for contributing to the success of the function. With the singing of the National Anthem the function terminated.

AFRICAN PROBLEMS

The so-called Dark Continent, which nevertheless lies in the light of the blazing equatorial sun, has at all times exercised an extraordinary appeal to the spirit of enterprise of many peoples. Since days of old, seafaring Arabs traded along its coasts, whilst ages ago European merchants established trading-posts at the estuary of its broad rivers.

Brave explorers and adventurous travellers have penetrated deep into the heart of the African continent. The names of Livingstone and Stanley are inseparably linked with African history. But although the coast of this mighty continent is now populated and that no matter that on the Congo in Central Africa the flag of a civilized Nation flutters in the breeze, yet has Africa to be reconquered, not this time from hostile native tribes but from Mother Nature herself.

As far as its vegetation is concerned, African nature is still wild and its rivers, lakes and swamps offer an ideal breading place to insects. It is especially here that the Anopholes, the malaria carrying mosquito thrives all too well, Dr. Alberto Soeiro, a physician attached to the Central Hospital at Lorenzo Marques in Portugues Africa, once stated that malaria fevers formed the most difficult problem of Africa, because it is the scourge which undermines the vitality of Europeans and natives alike.

It would, however, be easier to make the Ocean dry than set free Africa from the malaria carrying mosquito. These insidious insects are so numerous that it is simply beyond human power to destroy them entirely.

There is, however, another excellent expedient against the danger of malaria and that is combating that visitation with the aid of QUININE. Before the second world war the Malaria Commission of the former League of Nations published in 1938 a report in which they advised as a prophylactic during the whole malaria season a daily does of 6 grains of quinine, and as a remedy when attacked by a bout of malaria they recommended a daily dose of from 15 to 2o grains during a period of from 5 to 7 days.

Especially for Africa, where malaria is so prevalent, this so-called short term cure is of such great importance.

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VALID COMMENT

The Chief Justice and Mr. Justice Gajendragadkar of the Bombay High Court recently observed that a newspaper should not express any opinion on the merits of a case while it was pending decision before the court.

But it was open to newspapers, Their Lordships added, to comment and criticise the decision of the court after the case was over.

The observations were made by Their Lordships while accepting the unconditional apology offered by Mr. D. N. Nadkarni, Editor, Printer and Publisher of "Atom," an English weekly of Bombay, who was charged with contempt of court for publishing two articles in the weekly regarding the Lloyds Bank Dacoity Case while its proceedings were in progress before a Presidency Magistrate.

The petition for contempt of court was filed against the Editor at the instance of Anokheylal Ranjitsingh, the first accused in the said case.

Mr. Nadkarni was ordered to meet the cost of the petitioners.

The I. A. S. R.

The International Academy of Sanskrit Research has reason to believe that Sanskrit Culture embodies a full-blown and reigning civilisation of the past,

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It invites the support of men of intellect, men of culture, men of wealth, and men of patriotism—not merely Indian patriotism, but world patriotism.

We cannot say more, and, relying upon God, proceed on our task as best we can.

MYSORE, INDIA. ***Director.***

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Proprietor & Editor: G. R. JOSYER, M.A., F.R.E.S. Asst. Editor: G. S. JOSYER, M.A.

Vol XII No. 21] Monday 11—2—1952 [Price 0—1—6.

"Politics, Philosophy, & Phantasy"

G. R. JOSYER, M A. Hons., F.R.E.S.

MEMBER, ROYAL SOCIETY OF LITERATURE, GT. BRN., HON. MEMBER AND MEDALIST INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE, FELLOW, MYSORE UNIVERSITY 1939-58. EDITOR: YAJURVEDA II VOLS. & RIGVEDA PADA; EDITOR "RATIONALIST."

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THE GREATNESS OF HINDU DHARMA

(*Continued from last issue.*)

If it is a kitchen religion, how could it have survived all the attacks and humiliations of the foreigners and still bloom with its ancient vim and vitality and with a message of goodwill and peace for the world at large? Lack of faith and knowledge in our Vedas and an intoxicating attachment to the West are the sole reasons for such disparaging ideas about our religion.

In the days of yore emperors of our land gave priority to the protection of religion. Even today great empires do not seem to neglect their religions. As we have already made it clear, our religion, unlike others, is the code of life. Thus our Government must be all the more alert in safeguarding it. If the Government gives priority to the protection of our religion, half the burden of the leaders will be solved. There is Manu Dharma giving our social laws which are eternal and applicable to all men of all times. Is it at all necessary for us to copy the constitutions of other countries whose aim in life is altogether different from ours? Is Chanakya's Artha Sastra out of place in the twentieth century? If the politicians of today think it is so, let them say so. Simply because Dhanvanthari's Ayurveda, Bhaskara's Mathematics, Varahamihira's Astronomical science belong to this country, do they have to perish?

Our civilisation is quite different from the western brand. The westerners make their own improvements in all branches of knowledge in their own way. Our civilisation, formed out of the spiritual evolution, have made remarkable researches in all branches of life. Even the present day world has its own appreciation for them to the extent it can understand them. Though we do not develop our achievements further, it is our sacred duty to preserve them at least untarnished.

To cite an example, astrology is now look... down with contempt by the so-called rationalists. In fact, astrology is a great science in which our forefathers attained remarkable perfection. As there is no proper understanding of that subject, it does not seem to be popular among those rationalists. It is not the fault of that science but it is the fault of the men who study it. For example the engineering science is not responsible for a faulty construction of a dam by an engineer. It is the fault of the engineer who has not mastered that science thoroughly. So it is foolish to decry our ancient researches without knowing even the fundamentals of the science.

Our leaders have pledged to serve this nation under the secular garb. The secular aspect of the Government goes to the extent of not interfering with religions other than the Hindu religion. Why a secular Government vehemently interferes with the ancient customs and manners of the Hindus alone passes our comprehension!

We are not of the opinion that reforms are unwanted. Certainly it is the duty of the Government to rectify the wrong. To do a reform in the society without any genuine reason and to interfere in the domains of the religious heads out of sheer contempt for them is not only deplorable but suicidal. When the God-fearing section of the people have no confidence in those reforms of the Government that Government can only reap those people's discontent and hatred by insisting on those futile policies.

If the Government is genuine in doing reforms it ought to have consulted people who are adepts in the knowledge of "Jana Dharma". If the Government wants to start a motor factory, automobile experts are naturally consulted in the matter. So also every project

should be brought into force only after a thorough scrutiny by the concerned experts.

Truth, industry and honesty are essential for the easy solution of all problems of our country. Lack of these three qualities has resulted in the demoralisation of the people. Blackmarketing is going on unchecked. Production of food materials are decreasing day by day inspite of the 'Grow More Food' campaigns. Decoity and murder are on the increase despite prohibition. This lack of morality in social life is only due to lack of religious faith and lack of faith in God.

High morals can be taught only in a religious atmosphere and not by legislation. People will fear to do a wrong only when they *feel* that it should not be done. The very word blackmarket has come in vogue only after the people have begun to loose faith in God and in religion. In our country, a portion of the profit in any business was always set apart for purposes of charity. That money will go to the poor in some form or other. Nowadays these beliefs are dead and gone and the man is becoming more and more selfish and materialistic. If every Hindu feels it a duty to starve on *ekadasi* the food problem will certainly be eased at least to a certain extent.

There are many examples from our Puranas and history to prove that lack of religious faith among men and kings has paved the way for destruction. A certain king named Vena induced his people to lead an irreligious, bestial life. He met with a tragic end as a result of his own people's revolt. Let us take lessons from the past. Let the misleading, false secular song be stopped and let us live a really tolerant life by administering the State strictly adhering to the principles laid down in our Srutis and Smritis.

MEDICAL OR SURGICAL?

Two little boys in a children's ward were discussing their hospital experiences. "Are you medical or surgical?" asked one.

"I don't know what you mean," the other answered.

The first boy, who had been a patient in the ward for some time, looked scornfully at the newcomer. "Were you sick when you got here," he explained, "or did they make you sick after you came?"

LIKE CONGRESSMEN

A Yankee Judge, visiting in Kentucky, attended a local picnic where a mass quarrel developed. The dispute became so violent that the judge sought out the local constable and demanded: "You're an officer of the law. Why don't you put a stop to all this warfare? These men are committing a flagrant breach of the peace!"

The constable stared at the judge in amazement. "Then fellers ain't committin' no breach of the law," he declared. "They're just fightin' among themselves."

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Monday 11-2-1952

BIRTH CONTROL

II

We referred to Dr.Mary Stopes's expression of distress that Dr. Stone should have urged the "Safe period", as the best method of birth-control for India. As the first propoundress of contraception and foundress of birth-control clinic in the world Mary Stopes is hurt that her method of "Sponge-and-oil" should have been dismissed by Dr. Stone so summarily in favour of the "Safe-period" method for practice in India. She bewails the misery that would be caused to at least 5 per cent of the women by the failure of the latter method.

We do not wish to ridicule Mary Stopes with shedding crocodile tears on behalf of Indian women. We grant that she is a heroic woman who, feeling the urge to do something for her fellow-women, has made a splendid achievement against great odds. As Mrs. Pankhurst fought bitterly for what she felt to be the emancipation of women, Mary Stopes strove to save women from the sufferings of frequent pregnancy. So did Margaret Sanger in America. The experience of women who did not want more children dying at the hands of abortionists, impelled nurse Margaret Sanger to discover methods of contraception and launch a valiant crusade on its behalf facing public opprobium and braving administrative thunderbolts.

That was 40 years ago. Much water has flown since then. Nevertheless when recently a laudatory article appeared in a prominent

(*Continued on page 5.*)

H. M. THE KING

A king, when he dies,—unlike a specially vile Minister who when he loses in the elections throws the blame on all and sundry—is beyond blaming anyone. His doctors continue to be known as experts, and medical science and vitamin science still continue to plume themselves on thier achievements to improve the health of the human body.

Yet they are impotent when death's invisible fingers squeeze life out of a great Sovereign and Supreme Head of a world-wide Commonwealth.

That shows where all the science of the 20th century stands as against the eternal principle, death!

Scores of ennobled Harley Street Specialists, and bedecked warriors of the king's own battalions, stand benumbed before the unconquerable mesmerist, death!

King George VI strikes us as the simplest, and quietest, and innocentest of English kings. We recall his quiet, hesitant voice on the radio during the war. He did not seek kingship. It came to him by the default of his erratic elder brother. He bore kingship with patience, and we fancy he met death with resignation! Perhaps death laid its fingers on him lightly, without wishing to hurt a good man!

To his Queen, it is a great loss. Overnight she becomes a Dowager. And overnight his simple daughter, ousts her mother, and becomes "Queen Elizabeth." Fate, really, is a tragi-comic juggler. It plays with us as it likes; and, ergo, it makes us disappear!

So King George VI, George the Quiet, is gone. His body lies in state, laden with wreaths. Not all the scientists of the Royal Society and British Association, not all Pandit Nehru's and Bhatnagar's Research Institutes in India, can tell us where his soul has gone!

Editor.

(*Continued from page 4.*)

American Magazine about Margaret Sanger's Work, the head of the Catholic Lay Organizations in New York, President Douglas J. Murphey, addressed to it the following indignant protest:

"Because of your acknowledged editorial standards, we are at a loss to understand the appearance of the article. It is obvious propaganda for a demonstrably unscientific and undemocratic cause.

Our organization, empowered to speak for over 1,200,000 Catholic men and women of the Archdiocese of New York, believes the article to be factually dishonest in its implications and shockingly immoral and un-American in its inferences.

The article is crammed with misleading implications. Here are just a few samples:

1. The article makes repeated references to abortions—and fails to mention that the incidence of such criminality has *increased* proportionately and numerically since the advent of the Sanger movement.

2. Inferences that "fewer mothers and babies are lost," or that "children grow up healthier and stronger" *because of* birth prevention practices, are examples of dishonest journalism.

3. Not even the most rabid apologist for Margaret Sanger's theories of birth *prevention* has ever claimed that the euphemism, "planned parenthood," which now titles her original birth-prevention organization, is definitive of the organization's activities in any ordinary and honest sense of the words. Margaret Sanger is the modern founder of planned *non*-parenthood.

4. The imaginative quotation, "We can't feed those [babies] we have now!" can scarcely be reconciled with the fact that New York City's vital statistics contain no record of children dying from starvation during the years in question from causes other than malnutrition and neglect—which causes have no relation to family size. To ascribe starvation, in this wealthy country, to "too many children" is just sob-sister journalism. But more important, such propaganda disparages by inference the opposite, moral approach of ethical social workers who aim to eliminate poverty instead of human beings.

5. References to a program for "fertility services" by the Planned Parenthood Federation are tragically humorous in view of the fact that competent physicians and psychiatrists assert that the two major causes of sterility are (1) the use of contraceptive devices (as encouraged by the Planned Parenthood Federation and (2) disease, including venereal disease which would be no problem at all if there were no promiscuity, (and the PPF program assuredly does *not* decrease promiscuity).

6. The propaganda nature of the article is further attested by its complete obliviousness to the fact that "family limitation" (which may well be a reasonable objective in many cases) is not confined to contraception, as a means, any more than it is to abortion. Also ignored is the point that contraception and abortion may be moral equivalents."

(To be continued.) *Editor.*

ACKNOWLEDGMENTS

Hindu Law in 1951. by Mr. M. N. Srinivasan, B.SC. HONS., LL.B., Legal Adviser, Mysore Government Insurance, Bangalore.

"Types of Personality according to Indian Thought," and "The place of humanities in University education in India today," both by Mr. M. Yamunacharya, M.A., Assistant Professor, Mysore University, Mysore.

ALL-INDIA INSURANCE POLICY-HOLDERS' & WORKERS' LEAGUE

At the meeting of the Executive Council of the League held on the 31st ultimo under the Chairmanship of Sri. G. R. Josyer, M A., F.R.E.S., the following resolutions were passed unanimously and sent to the Central Government.

1. The premiums under "with-profits" policies are always Rs. 5/- to Rs. 6/- per thousand per year higher than "without profits" policies Most policy-holders take up "with-profits" policies in the belief that they will get substantial additions to the sum assured as profits but in many cases no profits are declared. Even in the case of the few older companies which declare profits, the amount which is finally added to the sum assured as profits is far less than the difference in premium between the "with-profits" and "without profits" policies. "With-profits" policies thus mislead the insuring public. The League is therefore of the opinion that only one kind of policies should be issued and that the surpluses should be utilised as bonuses to *all* policy-holders. The present distinction between participating and non-participating policies should be done away with immediately.

2. Section 41 of the Insuranee Act, 1938 prohibits the offering of rebates on commissions as an inducement to take out policies and makes such offer punishable. It is admitted that payment of rebates is on the increase, yet, there is no record of any Agent or policy-holder being punished under this section, though it has been in force for over 13 years. It is clear that this section has not deterred the offering of rebates; on the other hand, the prospective insurer is made aware of this practice by its inclusion in the prospectus and proposal forms. The League is of opinion that Section 41 of the Insurance Act, 1938, has done more harm than good and therefore urges its repeal forthwith.

3. After the introduction of Insurance (Amendment) Act, 1950, the Controller of Insurance is insisting on non-tariff companies adopting the same rates of premium as tariff companies. This works as a great handicap on many policy-holders who find it very difficult to pay the unnecessarily high rates of primium demanded by the tariff companies. The League is of opinion that there is no justification for the Controller of Insurance to insist on non-tariff companies to adopt tariff rates, and that in the best interests of policy-holders, the non-tariff companies should be allowed to quote their own rates.

4. When loans are granted by Insurance companies on policies within their surrender value, the policy-holders have to execute loan bonds on stamp paper, whereas, banks issue loans on Insurance policies taking only promissory notes from the borrowers. Thus a borrower has to incur an additional expenditure towards the cost of loan-bond when he gives his policy as security to an Insurance company, while he has to spend only one anna for a promissory note when he gives the Insurance policy as collateral security to a bank. This is one more unnecessary burden on the policy-holder. The League is of opinion that Insurance companies should grant loans on the security of policies without insisting on bonds on stamp paper.

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY

BY

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AUTHOR

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"By far the greater part of the work is concerned with the history of the present ruling house of Mysore from its traditional beginning in 1399 till the year 1950 when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831 to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map. Paper, print and the general get up are excellent."

Modern Review, Calcutta.

"**A Splendid History.**" Dr. Sir C. R. Reddy, Pro-Chancellor.

"**Exceedingly valuable and interesting book.**" Professor, K. N. Venkatasubba Sastry, M.A., Ph.D, Simla.

"**Profusely illustrated, attractively produced, and very readable**". **Hindu**, Madras.

"Amply fulfils the specific object with which it has been written, and the Yadava Dynasty in Mysore has been well served by the author in this popular account of their character and achievements." **Indian Express**, Madras.

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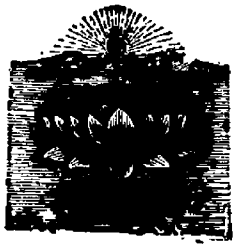

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"Politics, Philosophy, & Phantasy"

G. R. JOSYER, M.A. Hons., F.R.E.S.

MEMBER, ROYAL SOCIETY OF LITERATURE, ST. SRN., HON. MEMBER AND MEDALIST, INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE, FELLOW, MYSORE UNIVERSITY 1939-46, EDITOR: YAJURVEDA II VOLS. & RIGVEDA "ADAI EDITOR "RATIONALIST.

"Looking at one page I thought it must be a man of 70 to possess all that wisdom; looking at another I told myself that virile vigour of expression shows him to be a man at the prime of life; and looking at still another I thought that only a boy of twenty-one could be so absolutely sure about anything! Which is right? Why don't others put their pictures in their books so that one might turn to the pages when puzzled?"

Rs. 5—0—0 net

CREATION OF NEW STATES IN SOUTH INDIA

(SHRI ACHALANANDA).

(Continued from last issue.)

How the Andhra state is to be carved:

The present Madras state is unwieldy and heterogenous. In dividing the Madras State, we should not kill the Atma or the Soul of India. New states are to be carved as shown below:-

A: Andhra State Capital: Rajamundry.
T: Tirupati State Madras and Tirupati.
M: Madurai State Madurai.
A: Ananthashayana or
Aikya Kerala State Trivandrum.

A new state should be compact, for compactness compels conditions conducive to progress. We may, therefore, limit the Andhra State to the area in the Madras and Orissa States lying roughly between the Rushikulya in the north and the Krishna in the south. The Ganjam and the Koraput districts of Orissa, which were transferred from Madras to Orissa in 1936 may be retransferred to Madras or the Andhra State. These predominantly Telugu areas were wrongly transferred to Orissa and this wrong may be righted now.

The proposed area of the Andhra state may appear small but it is really double the size of West Bengal or East Punjab. The state may comprise the districts of Ganjam, Koraput, Srikakulam, Vishakapatna, East and West Godavari, Krishna and Guntur. The potentialities of the area are immense. We have already the harbour at Vishakapatna, the Machkund Hydel project under progress, the Andhra University, the magnificent Godavari and the Krishna anicuts. After the construction of the Ramapadasagar dam, of which all India will be proud, the entire state will become a vast paddy field. The Andhra state will become the granary of South India!

Regarding the capital of Andhra state, Rajahmundry may be preferred to Vishakapatna or Vijayawada. Rajahmundry is centrally situated and has a glorious past. The Dhavaleswaram anicut is only four miles from Rajahmundry and Ramapadasagar will be only about sixty miles from Rajahmundry. Situated on the banks of the Godavari and having open spaces all round for the construction of a capital, Rajahmundry appears to have an advantage over the other two cities of the Andhra State.

The proposal to constitute the city of Madras into a city state is unsound, because the vast resources of the city of Madras in men, money and material can be profitably employed only on a much larger scale area. Further, Madras is a great cultural city and it is most undesirable that it should be the capital of a linguistic state. The Madras state may be renamed Tirupati state with Madras as its normal capital and Tirupati as its summer capital. The state may comprise the districts of Anantapur, Kurnool, Cuddapa, Chittoor, Nellur, North Arcot, Chingleput and Madras. The Tirupati state can very well execute the Krishna-Pennar project within five years and bring prosperity to the Rayalaseema. The economic development of the whole state will be assured by the resources at the disposal of the state.

MADURAI STATE

This state may be confined to the districts of Salem, South Arcot, Nilgiri, Coimbatore, Tiruchirapalli, Tanjore, Madurai, Ramanathapura and Tirunaveli. This is a highly developed area, comprising the Mettur dam, Pykara Hydel works, Bhavanisagar and Papanasam dams. The state will be compact and the language will be predominantly Tamil. This will satisfy the aspirations of the Tamils for a state of their own. The capital of the state may be Madurai. The city is next to Madras in population and importance and has a glorious past as an ancient capital.

Anantha Shayanam or Aikya Kerala State

This state may comprise the present Travancore-Cochin state and the Malabar District. This will be the Aikya Kerala state with Malayalam as the predominant language. Although the state will be small this area has great potentialities. Trivandrum will continue to be the capital of the enlarged state.

Mysore Karnatak State

Another state, which has to be formed immediately, is the Mysore-Karnatak state. For nearly seventy years, the Mysore state has progressed under matchless Maharajas and admirable administrators, who controlled the destinies of the state. For over half a century, Mysore had been a model for all India. But now she has ceased to grow, owing to serious financial limitations. It is a great tragedy that it is unable to include the Lakkavalli project in the five-year plan. Unless this dam is completed within five years, Mysore cannot be self-sufficient in food. Similarly, If the Honnemaradu Hydel project is taken up and completed within the next five years, it will yield about five lakhs of Kilowatts of electrical energy, which can be distributed over the neighbouring states as well. It is for the people of Mysore to press for their rights No part of India is so rich in natural resources as Mysore. If these resources are to be utilised fully, they should be employed over a wider area. The present area of Mysore is too small for her self-expression, and the present state of Mysore is only a third of Tippu's Mysore. It is therefore, imperative that the adjoining tiny state of Coorg and the districts of South Canara and Bellary of the Madras state, and the Karwar, Belgaum, Bijapur and Dharwar districts should be added to Mysore in order to form the Mysore-Karnatak state. The new state will have sixteen districts as shown below :—

The present nine districts of Mysore;

10: Coorg. 11: South Kanara. 12: Karwar. 13. Belgaum 14. Dharwar. 15. Bijapur. 16. Bellary.

Some people of Mysore state seem to think that Mysore will cease to progress, if the neighbouring districts, which are not so progressive as the state, are added to Mysore. This is baseless. In the modern set-up, all parts of the country must progress and the available resources should be spread over as wide an area as possible.

The people of Karnatak or the Kannada districts of Bombay propose to name the new state as Karnatak. This proposal is unacceptable, because Mysore has been prominently put on the map of the world for over forty years and the products of Mysore like the Sandal wood oil, have captured international markets. If the "Mysore" products are mislabelled as "Karnatak" products, Mysore loses her world markets and disastrous dollar difficulties develop. The name Mysore-Karnatak for the new state will be all right.

Bombay State

The Dhar committee recommended the constitution of the city of Bombay into a separate city state. This appears to be needless. With the transfer of the districts of Dharwar, Belgaum, Bijapur and Karwar to the Mysore-karnatak state, the Bombay state ceases to be unwieldy. Further, the reduced state of Bombay will be predominantly Mahratta. Poona is really the head of Bombay, and it is obviously undesirable to separate the head from the body. The University of Poona is already there to look after the cultural interests of the Mahrattas. It appears, therefore, needless to create a new state called the Mahratta state.

The Rationalist.

Monday 18-2-1952

BIRTH CONTROL

III

The Catholic Press of America was equally indignant in its condemnation of the Margaret Sanger propaganda. One paper wrote,

"Fear is the beginning of wisdom! Fear of pregnancy, . . . One of the greatest deterrents to keep the unmarried continent! Thanks to Margaret Sanger . . . red-light districts have disappeared in large cities and once-respectable hotels and apartments and private homes take their place! Young girls compete with prostitutes and give their bodies free of charge. Quite appropriately, . . . slot-machines in the washrooms of taverns and night clubs display "safe contraceptives" to bleary-eyed drunks, and these . . . react to the prominent and convenient suggestion!"

Another wrote,

"No one can deny that Mrs. Sanger carried on her work in a crusading spirit, and attempted, in her own way, to alleviate suffering of women over-burdened with children. However, history and straight thinking show that she is mistaken in her hopes, and misguided in her efforts for reform.

As a matter of fact, her widely disseminated information about contraceptives as well as her success in making contraceptives available to millions of married people have undermined physically and morally the very family she has been trying so hard to salvage.

Your article about Margaret Sanger was so plausibly written and subtly developed that it is nothing less than a moral booby trap for the unsuspecting reader who may hail Mrs. Sanger as a crusader without recognizing the immorality of her methods."

The Florida "Catholic" wrote,

"Most decent people know how to deal with printed filth. If it is thrust upon them, they immediately destroy it. At least up until a few years ago, magazine venders kept it hidden under the counter, reserved for those who deliberately wished to poison their own minds . . . However, decent people were taken entirely unaware by The Reader's Digest. . . . Its assumption that the subject [of birth control] has attained any "present dignity" is a direct insult not only to the nation's 30 million Catholic people but to many millions more who still retain reverence for God's "moral law."

The "Evangelist",

"The evils of artificial birth control, or more accurately, race suicide, have been recognized even by forces imbued with a philosophy opposed to Christianity and democracy. Communist Russia, aware of its deadening influence, actively fosters a program of racial propagation that augurs for a powerful nation. The Western World is pitted in a race for babies with the ever-expanding Soviet Union. . . . The Reader's Digest by propagandizing the nauseous accomplishment of Margaret Sanger affronts God-fearing, decent-minded men and women of all creeds. It does a grave disservice to the welfare of the nation by aligning itself with the enemies of Christian culture."

The Wisconsin "Register",

The article is an insult to man's intelligence. Filled with half-truths and splattered with emotionalism, it is nothing more than a journalistic fraud designed to captivate the illiterate. It is an unpardonable insult to the noble role of motherhood. Articles as these picture evil as good. . . . It holds up for public admiration an apostle of evil!

It is hard to explain what impels a person as Margaret Sanger to embark upon a mission of evil, but only a mental lightweight would characterize her work as does the Digest writer in terms that "the world will always be in debt to her for her inspired crusade." We agree that the world of evil will ever be indebted to her!

In the face of this article it is obvious that The Reader's Digest has no place in a Catholic home. There are many more subtle ways to pervert [*sic*] the human mind than by paying for it and by subscribing to a fourth-rate magazine which makes false claims of intellectualism. We urge readers and societies to act uniformly in cancelling such subscriptions and diverting such funds to good publications."

(To be continued). *Editor.*

GOOD SPEAKING

New M.P.s are discovering that speaking in the Commons is something of an ordeal, but if they have something worth saying the House will listen attentively. Members dislike rhetoric; they will not be talked down to.

Mr. Churchill and Mr. Aneurin Bevan are two of the most compelling speakers. Early in life both stuttered and were nervous.

The Prime Minister mastered his handicap by taking immense care in the preparation of his speeches and learning them by heart. He used to write each one out, and even today he learns entire passages.

Bevan's stutter—he still stutters when excited—is due to the fact that he is a shifted sinistral —that is, a left-hander who was forced to write with the other hand at school. His memory was developed by wide reading and memorizing of long passages from Shakespeare, so that today he can deliver a speech lasting two hours packed with facts and figures.

BLACK-MARKETING IN INSURANCE

By P. A. Rao, Secretary, All-India Insurance Policy-holders' & Workers' League, Mysore.

During wartime, your readers are aware of the fact that on account of inflated currency, there was a rapid growth of new Insurance business in India Now, India is free and our Insurance companies receive Government patronage which was formerly extended to the foreign Insurance companies, and this Government patronage has brought increased business to the Indian Insurance companies. Added to this, new legislation of compulsory Motor Vehicles Insurance involving several million motor vehicles brought more business and more money to the Indian Insurance companies without shedding a drop of sweat. Again added to this, every national calamity or catastrophe like Bihar floods, Quetta earthquake, Bombay fire, fall of Burma and partition of India, have been large sources of profits to these Insurance companies, as they were able to repudiate the claims conveniently on technical grounds. In spite of all the above facts and all the encouragements received from the government and the Insuring public and while showing a surplus valuation during war time and after and while paying usual high rate of dividends to the share-holders, the Indian premium rates have been revised and increased over and again even though there was absolutely no need to do so. But, on the other hand, profits to policy-holders have been reduced and most of the companies have not been declaring any profits at all to their policy-holders even though they collect about Rs. 6/- per thousand per year more under "With-profits" policies.

Does it not amount to black-marketing in Insurance?

Mysore. Dated 15-2-52.

INVASION OF BRAZIL

As far as that goes, Brazilians always suffered from malaria but about 1931 they were invaded by a more than usually dangerous enemy. At that time there appeared at the coast of Brazil in Natal a dangerous malaria carrying mosquito bearing the beautiful Latin name of Anophele Gambiae. It was not very long before this insidious insect had penerated as far inland as Ceara and Rio Grande del Norte and there caused terrific devastation among the country people.

Who was this new enemy and where did he come from? As the name already implies it was a species of mosquito of African origin. At the beginning of this calamity it was presumed that the mosquito had arrived as stowaway on one of the European planes which fly to South America via Africa. This surmise later proved to be correct.

Whatever the cause, this new and dangerous mosquito had arrived and the Brazilians took the combating of this scourge of man vigorously in hand. In numerous regions anti-malarial campaigns were organized complete with doctors, first aid posts, laboratories, nurses and medicine.

Well-known malaria specialists had already repeatedly drawn attention to the fact that a campaign against this imported malaria was not only of the utmost importance to Brazil but also to the whole of South America, as this continent is an ideal breeding place for this malaria carrying mosquito. The short term quinine cure as sponsored by the pre-war Malaria Commission of the former League of Nations was of great value to the anti-malaria crusaders of the whole world. Their recommendation reads as follows: Take during the malaria season, as a precautionary measure, a daily dose of 6 grains of QUININE and as a cure when attacked by a bout of malaria a dose of from 15 to 20 grains per day during a period of from 5 to 7 days. Many malaria sufferers in Brazil and not only there but all over the world have found relief by taking the quinine cure which is described in the report of the above named Commission and published in 1938 and every year millions of people derive benefit from this treatment.

By courtesy of
Vaz Dias Agency-International,
Amsterdam, Holland.

EXTENSION OF CONTROLS

Since 1939, the price of a Nigerian "semi-educated" bride has risen from £20 to £120 and this six-fold increase in the cost of marriage is said to be one of the hidden causes of labour unrest in the West African Protectorate.

The lower-paid workers cannot now afford the high dowries demanded even though some fathers do agree to long-term "hire-purchase" arrangements. African workers' representatives are pressing for Government "controlled prices" for brides. They say that a maximum price should be fixed for both literate and illiterate girls, and they are also demanding that parents who ask more than the controlled price should be fined and, in addition, have their daughters confiscated!

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MYSORE, INDIA. ***Director.***

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THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, Social, Literary, Political and Economic.

rietor & Editor: G. R. JOSYER, M.A., F.R.E.S. Asst. Editor: G. S. JOSYER, M.A.

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"Politics, Philosophy, & Phantasy"

G. R. JOSYER, M A. HONS., F.R.E.S.

MEMBER, ROYAL SOCIETY OF LITERATURE, CT. BOR., HON. MEMBER AND MEDALIST, INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE. FELLOW, MYSORE UNIVERSITY 1939-45. EDITOR: TAJURVEDA 11 VOLS. & RIGVEDA PADA; EDITOR "RATIONALIST.

"Looking at one page I thought it must be a man of 70 to possess all that wisdom; king at another I told myself that virile vigour of expression shows him to be a man the prime of life; and looking at still another I thought that only a boy of twenty- could be so absolutely sure about anything! Which is right? Why don't others put r pictures in their books so that one might turn to the pages when puzzled?"

Rs. 5—0—0 net

The Rationalist.

Monday 25-2-1952

BIRTH CONTROL

IV

Another paper writes,

"The Pure Food laws prevent grocers from selling rotten tomatoes. It is too bad that there are not similar laws that would prevent the many rotten tomatoes we find in modern books and periodicals. We must keep alive what remains of moral sense in America to protest the treatment given some subjects in the press. The next thing you know, Reader's Digest will publish an article glorifying adultery or in praise of bank robbery!"

The Michigan "Catholic" writes,

"It is perfectly possible that Margaret Sanger is not personally a vicious person. She may be—and probably is—simply a crack-pated freak who thought that, in promoting material degeneracy, she was doing a service to God and to humanity. Sane people think otherwise.....

Sociological studies have documented the ominous increase of teen-age debauchery, of premarital promiscuity. They have probably correctly ascribed the phenomenon to general knowledge of and employment of contraceptives.

Today one marriage in every five ends in the divorce court. Birth control has been a principal contributor to this sad record. Not only has it created the childless home where most marital smash-ups occur, it has also promoted the egoistic, self-indulgent frame of mind that makes real marital devotion impossible."

And the "Catholic Light" wrote,

"For reasons he considered prudent, grave and weighty, Onan decided not to have a child. He wasn't much interested in controlling himself but was deeply concerned with controlling birth. Accordingly, he did not control himself but did take positive means to control birth. In other words he practised birth-control.

Now in those days, as in these, there was a God. Then, as now, He was aware of what went on here below. And then, as now, He was not indifferent to the conduct of men whether that conduct was in obedience to or in violation of His commandments.

In the case of Onan God saw him "spill his seed upon the ground." His reaction was swift, decisive and violent. It was also revealing, and if any of Onan's 20th-century disciples want to know what God thinks about their conduct, let them reflect on these somber words: "The Lord slew him [Onan] because he did a detestable thing!"

Do those guilty of the very same "detestable thing" (whatever the means they use) think they are different from Onan? Are they more privileged, less guilty than he? Do they think God has changed? Do they believe that He has lost interest in mankind?

St. Augustine said this: "Relations with one's wife when conception is deliberately prevented are as unlawful and impure as the conduct of Onan who was slain."

If that statement is not clear enough, read the crushing indictment of birth control penned by St. Thomas Aquinas: "Next to murder, by which an actually existent human being is distroyed, we rank this sin by which the generation of a human being is prevented."

Such has been the teaching of the Catholic Church for 2000 years. Such it will be until the end of time."

(To be continued). *Editor*

The Mandayam Banking Company.. Ltd..
MYSORE

Report and Balance Sheet for presentation to the 14th Annual General Meeting of Shareholders on Sunday the 16th March 1952.

Notice is hereby given that the 14th Annual General Meeting of the Shareholders of the Company will be held on Sunday the 16th March 1952 at 9-30 A.M. at the Registered Office of the Company for transacting the following business:—

(i) To receive the Report of Directors and Statement of Accounts as on 31st December 1951.

(ii) To Sanction dividend and apportionment of profits.

(iii) To elect Directors and Auditor in place of those retiring.

By Order of the Board,

20-2-1952.
711, Krishnaraja Mohalla,
Mysore.

G. R. JOSYER, M.A., F.R.E.S.,
Managing Director.

REPORT OF THE DIRECTORS

The Directors have pleasure in submitting to the Shareholders the Balance Sheet and Profit and Loss Statement as on 31st December 1951.

The net profit of the Bank for the above period amounted to Rs. 1576 10 4. This, with the residue of last Balance Sheet, amounts to Rs. 1590 1 2. This is recommended for distribution as follows:—

	Rs.	A.	P.
To transfer to Reserve Fund	320	0	0
To Furniture Depreciation	10	0	0
To Payment of dividend at 6¼% on fully paid up shares (by taking Rs. 305 from the Dividend Equalisation Fund.)	1561	4	0
To carry forward to next account	3	13	2
	1895	1	2

By order of the Board,

THE MANDAYAM BANKING

BALANCE SHEET A

CAPITAL AND LIABILITIES	Rs.	A.	P.	Rs.	A.	P.
1. Capital—						
Authorised Capital 5000 Shares of Rs. 20. each	1,00,000	0	0			
Issued & Subscribed Capital for payment in Cash : ... 2503 shares of Rs. 20 each	50060	0	0			
Calls paid up 2503 shares at Rs. 10. each. ...	25030	0	0			
Less Calls unpaid	25	0	0			
				25,005	0	0
2. Reserve Fund & other Reserves—				3,375	0	0
3. Deposits and other Accounts—						
Fixed Deposits	41,876	0	8			
Thrift Deposits	3,753	8	2			
Current Deposits	1,688	11	9			
				47,318	4	7
4. Borrowings from other Banki ng Companies, Agents etc.						
(i) In India	Nil					
(ii) Outside India	,,					
Particulars :						
(i) Secured	Nil					
(ii) Unsecured						
5. Bills payable. Drafts & T. T. payable.				Nil		
6. Bills for Collections				Nil		
7. Other Liabilities.						
(i) Dividends not drawn.						
(ii) Sundries	369	14	10			
(iii) Branch adjustments.	30	0	0			
				399	14	10
8. Acceptances, Endorsements and Other Obligations per contra.				Nil		
9. Profit and Loss Accounts.						
Profit as per B/Sheet of 31-12-1950.	1768	0	10			
Add :-Drawn from Dividend Equalisation Fund.	50	0	0			
Less :- Dividend or other adjustments	1804	10	0			
Add :- Profit for the year 1951	1576	10	4	1590	1	2
10. Contingent Liability—				Nil		
Carried over Rs.				77688	4	7

COMPANY, LIMITED.

ON 31st. December, 1951.

PROPERTY AND ASSETS	Rs. A. P.	Rs. A. P.
1. **Cash—**		
In hand and with Reserve Bank and Imperial Bank including foreign Currency Notes. ...	7068 4 11	
2. **Balances with other Banks (in Current and Thrift Accounts.)**		
(i) In India	6881 0 9	
(ii) Outside India	Nil	
(iii) Staff Security Deposit with Scheduled Bank in India.	Nil	
		13949 5 8
3. **Money at Call and Short Notice.**		Nil
4. **Investments at or below Market Value.**		Nil
5. **Advances (other than Bad and Doubtful Debts for which provision has been made to the satisfaction of the Auditors)**		63608 14 11
I. Loans, Cash, Credits, Overdrafts, etc:		
(i) In India		
(ii) Outside India.	Nil	
II. Bills Discounted and Purchased: (Including Treasury Bills of the Central & State Governments.)		
(i) In India		
(ii) Outside India	Nil	
Particulars of Advances: Bills Discounted and Purchased	Nil	
(i) Debts considered good in respect of which the Banking Company is fully secured	40859 6 11	
(ii) Debts considered good for which the Banking company holds no other security than the Debtors' personal security	21602 0 0	
(iii) Debts considered good secured by the personal liabilities of one or more parties in addition to the personal security of the Debtors	1147 8 0	
(iv) Debts considered doubtful or bad, not provided for	Nil	
(v) Debts due by Directors or Officers of the Banking company or any of them either severally or jointly with any other persons	Nil	
(vi) Debts due by companies or firms in which the Directors of the Banking company are interested as directors, partners or managing agents or, in the case of private companies, as members	Nil	
(vii) Maximum total amount of advances, including temporary advances made at any time during the year to Directors or Managers or Officers of the Banking company or any of them either severally or jointly with any other persons.	Nil	
(viii) Maximum total amount of advances, including temporary advances, granted during the year to the companies or firms in which the Directors of the Banking company are interested as directors, partners or managing agents or, in the case of private companies, as members.	Nil	
(ix) Due from Banking companies (fully secured)	Nil	
Total	63608 14 11	

Carried over Rs.

6. Bills receivable being Bills for collection as per contra—		
(i) Payable in India		
(ii) Payable outside India		Nil
7. Constituents' Liabilities for Acceptances, Endorsements and Obligations per contra		Nil
8. Land and Buildings (at cost)		Nil
9. Safe, Furnitures & Fixtures (at cost)	225 5 0	
Less Depreciation written off up to 31.12.51	115 5 0	110 0 0
10. Other Assets (including Silver)	20 0 0	20 0 0
Books, forms and stationery in stock at cost		
11. Non-Banking Assets—	Nil	
Acquired in satisfaction of claims:		
Total Rs.		77688 4 7

R. Tirunarana Aiengar, B.A., (*Chairman.*)
N. Krishniengar, B.A., B.C.E.,
M. Venkatakrishnayya, B.A., LL.B.,
N. Venkatachar.

G. R. Josyer, (*Managing Director.*)
M. J. Sampathkumarachar, B.A., C.E.,
R. A. Sampathkumaracharya, B.A.
Directors.

Profit and Loss Account for the year ended 31st December 1951.

EXPENDITURE	Rs.	A.	P.	INCOME	Rs.	A.	P.
Interest paid on deposits, borrowings, etc.	2734	10	10	Interest and Discount	4822	0	
Salaries, Allowances & Provident Fund (No salary to Managing Director.)	250	0	0	Commission, Exchange, Brokerage	Nil		
Directors' fees and allowances	21	0	0	Rents	Nil		
Rent, Taxes, Insurance, Lighting	154	3	0	Net profit on sale of investments, gold and silver, land, premises and other assets (not credited to Reserves or particular fund or A/c)	,,		
Law Charges	Nil						
Postage, Telegrams and Stamps	10	0	0				
Auditors' Fees	30	0	0	Net profit on revaluation of investments, gold and silver, land, premises and other assets (not credited to Reserves or any particular Fund or Account.)	,,		
Depreciation on and repairs to the banking company's property	Nil						
Stationery, Printing, Advt, etc.	33	8	0				
Loss from sale of or dealing with non-banking assets	Nil			Income from non-banking assets, and profit from sale of or dealing with such assets	,,		
Other Expenditure	12	0	0	Other profits	,,		
Balance of Profit	1576	10	4	Loss (if any)	,,		
	4822	0	2		4822	0	2

Auditor's report to Shareholders:—I have audited the above Balance Sheet of the Mandayam Banking Company Ltd., as on 31st December, 1951, and also the Profit and Loss account of the Bank for the year on that date with the books of the Bank and I beg to report that:—(i) I have obtained all the information and explanations I have required and in my opinion (a) such information and explanations have been found to be satisfactory; (b) The transactions of the company which have come to my notice have been within the powers of the company; (2) The Profit and Loss account shows a true balance of profit for the year ended 31.12.1951 (3) The Balance Sheet & Profit and Loss account are drawn up in conformity with the law; (4) The Balance Sheet exhibits a true and correct view of the state of the Bank's affairs as on that date according to the best of my information and explanations given to me and as shown by the books of the Bank (5) and that in my opinion the books of account have been kept by the Bank as required by Section 130 of the Indian Companies Act.

Mysore

H. N. ANANTHARAMAIAH, B.A.

OPTIMISTS

Sixty per cent. of us are optimists even in these hard times, according to a London psychiatrist who recently completed a pains-taking three-year survey of more than 100 patients. She found that whether you are an optimist or a pessimist could depend, in certain circumstances, on whether you were weaned before or after you were four months old.

The psychiatrist studied the fears, hopes and secret dreams of the patients and made other interesting discoveries. She found that sooner or later most pessimists become escapists and decline to face the hard realities of life. At least 80 per cent. of the people surveyed declared that they use the cinema as a means of escape at least once or twice a week. Most pessimists, too, find difficulty making gestures of friendship to other people.

On the other hand, 63 per cent. of the optimists—all of whom felt happy about their relations with the world—get great pleasure in making new friends. And they prefer a party to going home. They never experience difficulty in enjoying themselves.

Optimists usually feel sympathy for the under-dog. They spend much time helping friends or looking after old people. It was also discovered that 83 per cent. of the late-weaned optimists kept pets. Optimists, too, tend to eat too much and many of them are improvident. Finally, optimists, who laugh more than others, enjoy a seven years' greater expectation of life than pessimists.

So on balance the moral of the survey seems to be: Be an optimist!

CHILDREN

Although he falls far short of the record by becoming a father at seventy-six, a Tennessee man seems to have created another by presenting his wife with triplets at that age!

The oldest British father of recent times was undoubtedly Mr. George Skeet, of burnham Market, Norfolk, who at the age of 103 was the father of three "children"—William, aged sixty-nine; Eric, aged five, and a small daughter of two! A Rev. James Smith, of Virginia, U.S.A., had a sixth child when ninety-nine, and his wife gave birth again when he was 102!

In Poland, before the war, there was an even more striking case. Kaspar Roycol was 103 when he married; he lived fourteen years and the pair produced two boys and a girl. Thomas Parr, who lived in the time of Charles II, was certainly a Shropshire "lad". He was still courting at 120; and the country was sprinkled with his children!

Few women have children after fifty; although in 1949 a Mrs Emily Brown became a mother at the age of fifty-one, at Manchester; and two women aged fifty-four have given birth in the last thirty years in Britain.

The world record is claimed by a Yugo-Slav woman, aged seventy-four. And the youngest mother—well, she was five-year-old Lina Medina, whose baby was born in a Lima (Peru) hospital in 1939!

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THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, Social, Literary, Political and Economic.

Proprietor & Editor: G. R. JOSYER, M.A., F.R.E.S. Asst. Editor: G. S. JOSYER, M.A.

VOL XII No. 21] Monday 3—3—1952 [PRICE 0—1—6.

BENGAL LAMPS
THEY STAY BRIGHTER LONGER

"Politics, Philosophy, & Phantasy"

G. R. JOSYER, M A. HONS., F.R.E.S.

MEMBER, ROYAL SOCIETY OF LITERATURE, GT. BRN., HON. MEMBER AND MEDALIST, INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE. FELLOW, MYSORE UNIVERSITY 1938-39. EDITOR, YAJURVEDA II VOLS. & RIGVEDA PADA. EDITOR "RATIONALIST.

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A UNIVERSITY'S MOVE

For years the University of Oregon—like many another American college—has held religious weeks for its students. But last week, as part of its 75th-anniversary celebration, Oregon sponsored a five-day Parliament of World Religions. In addition to speakers representing Catholicism, Protestantism, and Judaism, the 4,100-student university also invited representatives of Budhism—who also spoke for Taoism and Confucianism—Hinduism, Islamism, and Eastern Orthodoxy.

Student reaction was tremendous. Some meetings were packed with 1,000 men and women, some from the city of Eugene where the university is situated. Many sessions lasted two or three hours, and students came and went as their classes permitted—or cut classes—and stayed on and on to discuss the various faiths. Girls and boys sat up late in their dormitories analyzing what they had heard. Some requested more religious courses in the curriculum (there are now nine. and one is to be added next fall), while others determined to go to church more often.

Conceived by Dr. Prul S. Dull, associate professor of history and political science, and planned by associate art professor Wallace S. Baldinger, the parliament closed on a note of respect for all religions. As Bashir Ahmad Minto, president of the Moslem Society of the U.S.A., Inc., put it: Whether He is Allah, Jehovah, or God—He is the same God. To reach him the paths are different, but they are all the paths of truth for those who believe in them."

"News Week."

SOME HOME-TRUTHS TO U.N.A.

"Anarchist Federation" youths hustled rotten eggs and tomatoes at U.N. delegates in the plenary session hall recently after scattering leaflets from the public galleries.

The demonstrators—young men and women—were immediately seized by the police and U.N. guards, hustled out of the hall and taken for questionining.

An egg missed the Soviet delegate, M. Arkady Soboiev, by inches.

The leaflets, signed "the Anarchist Federation" were addressed to "chattering politicians." They said people were tired of the talking at the U N. and wanted peace and freedom and were not prepared to die either for Stalin or Truman.

"By your hypocricy, your impotence and your cynicism, you are all war criminals" the leaflets said!

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ENIGMAS ON NEW GUINEA

When formerly cartographers drew a map and come across tracts of which little or nothing was known, these regions were simply left blank. Nowadays such blank spaces are practically speaking non-existent. There are but a few territories left which have not been thoroughly explored.

This island of New Guinea is one of the last regions where travellers can explore the country to their heart's content. Since the second world war, however, a considerable part of the country has been mapped from the air.

It were the Portuguese (next to the old Dutch seamen the sea-farers of Europe) who at the beginning of the 16th. century discovered this island. It was the Portugese Jorge de Meneses who called the natives Papuans, a name they still bear to-day.

The Papuans preferably live in houses built on stilts, whilst their family life shows many peculiarities. In the interior, like in Africa, pigmies are found, a peaceful and friendly people. Head hunting and canibalism is recognized by many Papuans tribes but is now forbiden by the Governments under which New Guinea resorts.

Most tribes are tattooed and are in contrast with the Malayan of very unclean bodily habits. Small wonder therefore that all kinds of skin diseases are found among them. But they also are ravaged by other diseases such as beri-beri and malaria.

Europeans established on the island can protect themselves against these diseases. Against malaria, for instance, QUININE is of great help. This wrote the Committee of Experts on Malaria of the now defunct League of Nations in their findings published in 1938. In this report they advised as a precautionary measure the taking of a daily dose of 6 grains of quinine during the whole malaria season and as a remedy when attacked by a bout of malaria they recommended from 15 to 20 grains of quinine for a period of from 5 to 7 days.

Also the natives of this island derive great benefit from this remedy.

By courtesy of

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THE MANDAYAM BANKING COMPANY LTD., MYSORE

The 14th Annual General Meeting of the Company will be held on Sunday the 16th March at 9-30 a.m. at the Registered Office of the Company to consider the Audited Balance Sheet for 1951, to sanction dividend and apportionment of profits, and to elect Directors and Auditor for 1952.

G. R. Josyer,
M.A., F.R.E.S.,
Managing Director.

By Order of The Board.

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The Rationalist.

Monday 3-3-1952

BIRTH CONTROL

V

It is refreshing to find that in ostensibly materialistic America a large volume of opinion expresses its detestation of the Mary Stopes and Margaret Sanger methods of birth control.

In India it has become the fashion to speak about it glibly, grandly, vociferously. It is the people who disagree, who have still some decencies, who still retain some vestiges of man's higher nature, that are afraid to speak, or speak only haltingly, hesitantly, apologetically.

Some time ago Rajakumari Amrit Kaur, possibly because she is a Catholic, expressed disapproval of birth control. Lately Mr. Morarji Desai, a Bombay Minister, ventured to express his condemnation of the thing:

"You may call me a reactionary and obstinate man, but I do not hesitate to declare that human progress lies through self-control and discipline. The so called scientific methods are debasing human beings, and we should beware against adopting them blindly. What Mahatma Gandhi said about artificial means of family planning holds good today."

The Minister added: "Science is no science which encourages the satisfaction of human lust, contrary to our ancient philosophy which glorifies virtue and sacrifice."

Other elders and leaders however have remained tongue-tied, afraid of being rediculed or chided by the Nehru-brand of politicians and scientists.

The question of birth-control has assumed magnified importance now because of the sudden food-deficiency which has been brought about by the bungling policy of the second-rate and third-rate men who have taken the reins of Government in their hands and are feeling helpless like children placed on horse-back!

For long years it has been the pride of India that it had 30 crores of people, of China that it had 40 crores, of Russia that it had 10 crores. Governments which wish to reduce the number of their human beings endowed with brains and muscles are to be deemed unpatriotic and incompetent. If man is the "noblest of God's creatures", his intelligence should enable him to live on land, sea or air, and there is no question of any of it being overcrowded. And if the earth at any time gets overpopulated, the much boosted 20th century science—with its Bhatnagars, Ramans, and Krishnans, and the other Russian, American, German and English scientists whose names encumber the Nobel Prize registers,—should if it is worth its salt, be able to find outlets for them on other planets in the solar and stellar schemes. If they cannot do so they should shut their mouths and keep quiet instead of boasting about their greatness day in and day out.

If a nation is overpopulated its statesmen should be able to conquer new worlds with it, physical, materisl, intellectual, spiritual.

Nature is bountiful, and if India today is overpopulated, the scientists who beguile Nehru with false promises and take money in sackfuls from the Treasury, should be able to conquer nature and secure them plenty.

Instead they seek to reduce them to the level of their own incapacity, like children who, unable to do the sum on the slate, wipe it off! That means that their scientific capacity is only destructive, and not constructive. Prosperity is not a question of reducing anything, but of increasing everything.

If the Earth's 150 crores has become 250 crores, and grows further to 350 crores, is it not so much more brains, more wisdom, sinews, and manpower to wrest the secrets of nature and invade the vast expanses of God's endless and mysterious Universe?

Men have found their requisite food in such odd varities, according to their environment, from cannibalism to frogs and butterflies, from eagle's eggs to ragi-flour gruel, that those who say, "we cannot provide you food; therefore you should not procreate," should be dubbed as contemptible fools whether they call themselves statesmen or scientists.

There is so much on earth and in the sea and air that by scientific or culinary processing could become edible to men whatever their number. And whatever the population of the earth at any time, 50 years hence or 5000 years hence, if their mental and physical powers are untrammelled, they would find living space either on land or sea or air, or for that matter, may migrate to Venus, and Jupiter and Syrius, as the Pilgrim Fathers migrated to America. It is the duty of science to make that possible. Instead, in its imbecility, it is putting up a plea for the "sponge and oil" method of birth-control so that population may be at a stand-still!

(To be continued). *Editor.*

THE MAHARANI'S HIGH SCHOOL MYSORE.

Perhaps the oldest Girls' High School in India, the Maharani's Girls' High School, Mysore, celebrated its Annual School Day on the 22nd last with great eclat, under the Chairmanship of Prof. A. C. Deve Gowda, M.A., M.Ed, Principal of the Teachers' College.

The spacious grounds of the school were thronged with the students and their families. As part of the celebrations there was an exhibition of artistic work by the students, covering a wide range, produced with elaborate skill and care, and attractively exposed.

After invocation by selected pupils, a senior member of the staff offered welcome to the Chairman and assembled gathering.

Janaba Rahmatunnisa Begam, B.A., B.T., the learned Head Mistress, then presented a comprehensive and interesting report of the school's enormous activities, and of the urgent need for improving its equipment and amenities.

Innumerable prizes were then distributed to the large number of pupils who had distinguished themselves in the several sports and literary competitions.

The Chairman in an eloquent and thoughtful speech complimented the Head Mistress and the able and efficient staff on their distinguished achievements, and hoped that the Departmental Authorities would soon take steps to meet the need for another Girls' High School in the City. He hoped also that the pupils would begin to select a wider range of studies in order to get qualified for the more useful professions.

The pupils then went through a programme of music, dance, tableau, and dramas in Sanskrit and Canarese which were greatly enjoyed and deeply appreciated by the vast audience. The singing of the National Anthem brought the extremely enjoyable function to a successful close.

SRIVAISHNAVISM IN VARTHAMALAI

(Continued from previous issue.)

4 आश्रमनिरूपणम् (determination of the stage of religious life):

It is an offence to fix the Srivaishnavas in one of the four *asramas* of (1) ब्रह्मचर्य (the life of a student), (2) गार्हस्थ्य (the life of a householder), (3) वानप्रस्थ (the life of an anchorite), (4) संन्यास (the life of a *bhikshu* or beggar).

5 अवयवनिरूपणम् (ascertaining the limbs and figures of Srivaishnavas):

Even if there are any imperfections or defects in the body or limbs of Srivaishnavas, not to recognise their wisdom alone as constituting their perfect and complete figures, is an offence.

6 औदासीन्यनिरूपणम् (observing of apathy):

If a *prapanna* is indifferent to his figure and makes it fit to be left or abandoned, without reviling at it, it is an offence not to consider his figure as an object of enjoyment. Vide the story of Vinnappam-Saivar!

7 वासनिरूपणम् (investigating residence):

Srivaishnavas arriving from Srirangam, Tirupati, Kanchi and the like holy places are very mudh honoured, respected and attended to. Not to treat in a like manner a Srivaishnava coming from a hamlet, considering his place of residence alone as a holy place, is an offence.

8 बन्धुनिरूपणम् (asertaining blood or flesh relationship):

If among one's blood relations there happens to be a Srivaishnava, it is an offence not to adore him as one (स्वामि) to be respected by him.

9 प्रकाशनिरूपणम् (ascertaining fame):

It is an offence not to look upon all these equally as protectors, namely, the *Acharya*, Simhasana-*adhipatis*, respectable persons, those who are celebrated as servants who render all kinds of services to the *Acharya*, and those who remain reserved bereft of other means.

10 प्रकारनिरूपणम् (investigation into the modes of services);

It is an offence not to respect equally these prapannas—those engaged in making flower-gardens; those engaged in getting temple buildings constructed; those engaged in the services of getting prepared sandal paste and garlands, and in lightening; those others engaged in like services, those who by mere outward appearance do not seem to render any services.

11 वर्तननिरूपणम् (ascertaining of occupation)

Srivaishnavas are subject to *prakriti* for the means of their bodily sustenance; they engage themselves in trade and agriculture; and they serve the rulers bearing arms (military service). Though they are of correct conduct in all ways, to criticise them from the point of view of their occupations is an offence. Vide the story of कवरैव्यवहारी.

12 दोषनिरूपणम् (ascertaining of faults):

Srivaishnavas engage themselves in action for the enjoyment of their body; to attribute to them such faults as that they are not wise in either thoughts, word and deed and that they do neither observe religious rites or ceremonies is an offence.

Vide the text,

'सा कथा भारती पुण्या द्रौपदी च पतिव्रता।
तद्विधा पाण्डवा धन्या प्रसन्ने पुरुषोत्तमे॥'

"By the descending of the grace of Purushottaman (the Lord, the Supreme Person) the story of Mahabharata has became holy, Droupadi is a virtuous and chaste lady, and likewise the Pandavas have become blessed."

(To be continued)

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY

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Modern Review, Calcutta.

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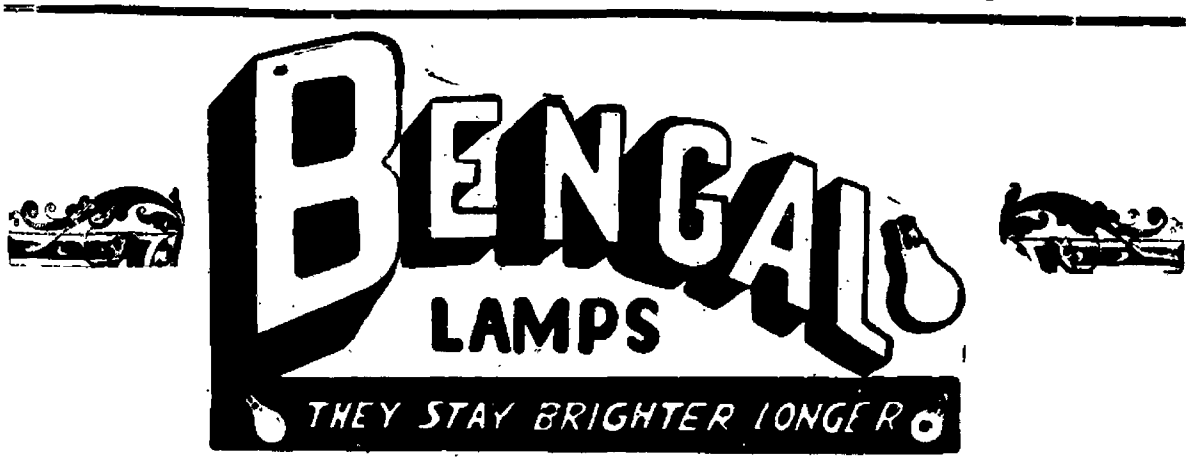

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MEMBER, ROYAL SOCIETY OF LITERATURE, ST. SNR., HON; MEMBER AND MEDALIST, INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE. FELLOW, MYSORE UNIVERSITY 1939-50. EDITOR: TAJURVEDA 8 VOLS. & RIGVEDA-PADA; EDITOR "RATIONALIST.

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By P. A. Rao, Secretary, All-India Insurance Policy-holders' & Workers' League, Mysore.

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How the Government has been getting a lion's share in the moneys accruing from the Insurance policies, we propose to show in this article, and we request the public to go through the following very carefully and to draw their own inferences:-

1. All Insurance companies in our country, both Indian and foreign numbering over 330 have to pay to Government every year a registration fee which varies with the premium income of the company. For each class of Insurance,—Life, Fire, Marine and Miscellaneous, there is a separate registration fee. Thus, Government recovers under this head alone, several lakhs of rupees every year from the Insurance companies.

2. Stamp duty on all policies issued, Life, Fire, Marine and Miscellaneous, at the rate of As. 6/- per thousand, on over 200 crores of rupees new business every year brings in another haul of several lakhs of rupees to the Government.

3. Licence fees for ordinary Agents numbering about two lakhs at the rate of Rs. 5/- for every three years, registration fees for special Agents at the rate of Rs. 10/- every year and registration fees for Principal and Chief Agents at Rs. 25/- for every year, is another windfall to the Government running to several lakhs of rupees.

4. The Income-tax and Super-tax not only on Insurance companies but also on high salaried officers, numbering several thousands, is another rich source of income to Government.

5. Postal revenue from the heavy transactions relating to the business of over 330 Insurance companies runs into crores of rupees.

6. Stamp duty on receipts issued by several companies for the fifty crores of rupees premiums collected, commission vouchers issued to Agents, Special Agents, Principal and Chief Agents, salaries paid to salaried employees and Stamp duty on proxies collected—it is estimated that about 15 to 20 million one anna revenue receipt stamps are required In addition to the above, stamp duty has to be paid on too many cases of succession certificates and on loan bonds issued to policy-holders on loans amounting to over rupees twelve crores. The income under stamp duty of various kinds also runs into several crores.

7. Agents and officers travelling up and down the country frequently on railways and road transport add to the income of Government. Banks, newspapers, doctors, public places of entertainment, hotels, printers, paper merchants and stationers, all flourish through the patronage of the Insurance companies, and they in their turn pay taxes swelling the coffers of Government.

8. Finally, every year about 15 crore of rupees are made available for investment with the Government by the Insurance companies at the rate of interest declared by the Government from time to time in addition to the sum of Rs. 200 crores already locked up with the Government as required by the Insurance Act

Thus, it will be seen that out of the premium paid by the policy-holder a substantial portion is taken away by Government in one shape or another. It may roughly be stated that out of every rupee paid by a policy-holder nearly 5 annas go to the Government, 5 annas to the Insurance companies, and only the remaining 6 annas come back to the policy-holder by way of claims!

Does this not amount of fleecing of the unsuspecting policy-holder who has no voice in the management and who has no seat in the Insurance Association of India—"life council" and "general council"—constituted under the new Insurance (Amendment) Act, 1950?

INDIANS ANCESTORS OF AFRICANS

Generations before Man began to write down the story of his wanderings and conquests, a group of people may have wondered from South India to become the ancestors of many present-day Africans.

The steps leading to this theory are described in the "British Medical Journal" by two scientists, Dr. H. Lehmann and Marie Catbush, who relied on the microscope instead of archaeological equipment to uncover the story of these pre-historic adventurers.

The clue they followed up was the presence of certain blood cells, found in more than half of all Africans living south of the Sahara Desert and found also in certain Indian communities such as the Irulas.

The cells in question are the sickle cells—so called because when they have yeilded up their supplies of oxygen, the haemoglobin in them crystalises into the shape of a sickle.

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The chances are that these sickle cells first arose in a people who passed them on to present-day Indians when they entered the sub-continent. The original sickle cell people as such seem to have died out or been absorbed into other groups who arrived later.

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He says: "When diets are inadequate in protein, nature multiplies the number of offsprings so as to guarantee continuation of the species". The highest birth rates in the world are found among the ptotein-starved masses of the Far East, Africa and Latin America, while the lowest birth rates are in such relatively well-fed areas as the U.S., Australia, New Zealand and Western Europe, he adds!

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An Englishman behind the Iron Curtain phoned a dentist to arrange a tooth extraction. When he asked the fee. the dentist named a sum equal to £50.

"At home it would cost me nothing under the National Health Service," protested the Englishman. "Yes", said the dentist, "but an extraction is difficult here. In Britain it is easy—you are allowed to open your mouth!"

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The Manager,
"Rationalist", Mysore.

PEOPLE'S GOVERNMENT GRABS PEOPLE'S HARD-EARNED MONEY

By P. A. Rao, Secretary, All-India Insurance Policy-holders' & Workers' League, Mysore.

Do you know that the Government is the largest beneficiary in the Indian Insurance business?

How the Government has been getting a lion's share in the moneys accruing from the Insurance policies, we propose to show in this article, and we request the public to go through the following very carefully and to draw their own inferences:—

1. All Insurance companies in our country, both Indian and foreign numbering over 330 have to pay to Government every year a registration fee which varies with the premium income of the company. For each class of Insurance,—Life, Fire, Marine and Miscellaneous, there is a separate registration fee. Thus, Government recovers under this head alone, several lakhs of rupees every year from the Insurance companies.

2. Stamp duty on all policies issued, Life, Fire, Marine and Miscellaneous, at the rate of As. 6/- per thousand, on over 200 crores of rupees new business every year brings in another haul of several lakhs of rupees to the Government.

3. Licence fees for ordinary Agents numbering about two lakhs at the rate of Rs. 5/- for every three years, registration fees for special Agents at the rate of Rs. 10/- every year and registration fees for Principal and Chief Agents at Rs. 25/- for every year, is another windfall to the Government running to several lakhs of rupees.

4. The Income-tax and Super-tax not only on Insurance companies but also on high salaried officers, numbering several thousands, is another rich source of income to Government.

5. Postal revenue from the heavy transactions relating to the business of over 330 Insurance companies runs into crores of rupees.

6. Stamp duty on receipts issued by several companies for the fifty crores of rupees premiums collected, commission vouchers issued to Agents, Special Agents, Principal and Chief Agents, salaries paid to salaried employees and Stamp duty on proxies collected—it is estimated that about 15 to 20 million one anna revenue receipt stamps are required In addition to the above, stamp duty has to be paid on too many cases of succession certificates and on loan bonds issued to policy-holders on loans amounting to over rupees twelve crores. The income under stamp duty of various kinds also runs into several crores.

7. Agents and officers travelling up and down the country frequently on railways and road transport add to the income of Government. Banks, newspapers, doctors, public places of entertainment, hotels, printers, paper merchants and stationers, all flourish through the patronage of the Insurance companies, and they in their turn pay taxes swelling the coffers of Government.

8. Finally, every year about 15 crores of rupees are made available for investment with the Government by the Insurance companies at the rate of interest declared by the Government from time to time in addition to the sum of Rs. 200 crores already locked up with the Government as required by the Insurance Act.

Thus, it will be seen that out of the premium paid by the policy-holder a substantial portion is taken away by Government in one shape or another. It may roughly be stated that out of every rupee paid by a policy-holder nearly 5 annas go to the Government, 5 annas to the Insurance companies, and only the remaining 6 annas come back to the policy-holder by way of claims!

Does this not amount of fleecing of the unsuspecting policy-holder who has no voice in the management and who has no seat in the Insurance Association of India—"life council" and "general council"—constituted under the new Insurance (Amendment) Act, 1950?

INDIANS ANCESTORS OF AFRICANS

Generations before Man began to write down the story of his wanderings and conquests, a group of people may have wondered from South India to become the ancestors of many present-day Africans.

The steps leading to this theory are described in the "British Medical Journal" by two scientists, Dr. H. Lehmann and Marie Catbush, who relied on the microscope instead of archaeological equipment to uncover the story of these pre-historic adventurers.

The clue they followed up was the presence of certain blood cells, found in more than half of all Africans living south of the Sahara Desert and found also in certain Indian communities such as the Irulas.

The cells in question are the sickle cells—so called because when they have yeilded up their supplies of oxygen, the haemoglobin in them crystalises into the shape of a sickle.

For technical reasons, the investigators refute the suggestion that this feature could have been introduced into India by African settlers. It must, they say, have been the other way round.

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The Rationalist

Monday 10-3-1952

BIRTH CONTROL

VI

It is thus obvious that the State of mind that the world is over-populated and that further growth should be limited is disgraceful

If God wills that the earth's population should be reduced or that it should be emptied, He could do so in 3 or 4 years. If only the rains are withheld for 3 years the whole of mankind will be dead, and the problem of overpopulation solved once for all !

And who are you to say that people who want children, and those who could get children, should not get them? If you feel so strongly about it, why not you set an example and eliminate yourselves ?

The economics of birth-control is as questionable as its ethics. The catholic writers have denounced it as amounting to moral turpitude. The Hindu Code has dubbed the abortionist as "bhroonaha", or a major criminal. In the Aryan nomenclature marriage is a sacrament, aiming at procreation, as a means to social stability. Marriage is not for the purpose of erotic indulgence.

Every wife in India wants children, for the love of it, for the joy of it, and to escape the stigma of being deemed barren. Woman's adolescence finds consummation in having children, and her physical maturity and bloom results from having children A wife who represses her maternal instincts is something like a widow, and before long becomes a physical wreck and mental neurotic.

If the advocates of birth-control could enforce it by a Presidential Ordinance, on whom would they enforce it? On the new bride who has no child, and wants a babe to fondle?

If you say that you will allow one babe, and then she must comply with your ordinance, the curious thing is that the mother who has a girl, badly wants a boy to please her husband, and the mother who has a bonny boy, wants a girl babe for her very own. And then she may want just two more for companions to the two! In fact somebody recently wrote that that was the cherished desire of the new Queen Empress of the British Commonwealth herself

There are numerous families in which, with the best efforts, no children are born. And there are families,—Chandy, D'Souza, Mathan, Ramiah,—in which as many as fourteen children take birth, and the proud mothers are as fresh as ever. Their maintenance is not much of a problem either. They all become Assistant Commissioners, or get equally good fat jobs, by hook or crook. They should really be considered prize families. And our birth-control cranks want to make them a thing of the past!

We have heard of locust pests and rat pests which men try to remove by cyno-gassing or poison-gas. The birth-controllers seem to consider man also a removable pest !

Economically birth-control saps the root of family life, and is detrimental to the progress of the nation. Morally the accessories of birth-control are an incentive to immorality and pave the way for the nation's moral and physical degradation.

The plea of Mary Stopes and Margaret Sanger is that women of the poorer classes, overburdened with numerous children, cannot cope with further child-birth. In such cases the duty of science is, not to eliminate conception, but to strengthen the mother physically for the task of child-birth. A nation

which indulges in large-scale barrenness and and sexual indulgence may be said to be doomed. It would never march into the comity of nations with flying banners. It would be a laggard in war and a bastard in love, and its utter ruin would only be a matter of time!

Editor.

CRITICISM OF BRITAIN

A Canadian writes in an English paper:

May a Canadian air his views in your columns? Surely the British Isles has got no larger during the post-war years? There is "full employment." Statistics prove there are more families in industry than ever before; there has not been any mass exodus of emigrants from your fair country, yet I read that 1,000 Italians have come here to work on the railways, also another 7,000 are required for the mines immediately!

To my mind this is a shocking state of affairs. I have been in Britain since early 1947 and I have travelled considerably.

From the air I have seen thousands of acres of arable land which, failing cultivation, is suitable for cattle raising. Again, some of the rivers with a healthy flow could be dammed and harnessed to generate electricity to save coal (your life's blood).

Several projects of practical use such as these could have been completed with the money and man-power squandered on peanuts or the Festival of Britain. What the heck have you to be festive about when you are on your knees?

Why not let individual effort, initiative and enterprise be justly rewarded and recognized by bonus schemes? No production, no money, and reduced taxes on productive overtime as an added incentive. Lastly the split political situation, everlasting divisions, heckling, calling each other names like overgrown school kids! Why don't you go politically one way or the other or get together 100 per cent. in a united effort to get back on your feet?

All these facts will probably bring a storm of criticism on my head but it appears to me that Britain could be classified as a human beehive. I admit bees are "industrious critters" or insects, but there are too many drones! So, my advice (for what it is worth) is to change it from a beehive to an anthill, where each one pulls his load, male and female both. In that way alone can you justify your existence to yourselves and particularly your offspring to bring your country out of the debit side of the ledger. Make this your maxim: "*Don't just kill time. Work it to Death.*"

READY WIT

The Russian delegate to the Foreign Ministers' Conference in Paris was asked by the French delegate whether the flying saucers, reported seen over Finland, had come from Russia.

"Flying saucers?" sniffed Mr. Gromyko. "Those were only our discus-throwers practising for the Olympic games!"

"THE RATIONALIST."

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INDUSTRIALISATION

The view that industrialisation would, eventually, bring very fine material rewards to India was expressed by Prof. W. F. Ogburn of the Chicago University speaking on the 'problems industrialisation' recently.

The Professor said he did not know of any single factor that would raise the standard of living quicker or better than industrialisation.

One result of rapid industrialisation, he said, would be unemployment. But this would, however, be only a temporary phase as finding employment 'would not be a serious thing' if industrialisation was stepped up.

The fundamental question in a non-industrialised country like India was how to get industrialised and since industrialisation meant the acquisition and use of machines, the problem arose as to how to find the necessary capital. Capital could be raised externally or internally or from both sources. He mentioned that the United States owed her industrial development to British capital and said that the United States would be the best source to get money for investment in India. He, however, pointed out that most of the lending countries were primarily interested in the rate of return and also would like to have some sort of assurance that the money invested would be returned and not confiscated. And surely, he added a country would not want to make investment if there was very much prospect of the industry being nationalised or of there being a revolution. He saw no justification for the fear that a lending country would think of exercising some control over the internal affairs of the borrowing country.

He explained that there was not much temptation for American capital to flow into India because the investors in the United States were getting a high rate of return there itself or in markets close at hand. He mentioned that a surprising amount of foreign trade was going on between the Government of India and organised groups in the United States. He therefore, expected that the auspices of the Government of India would speed up investment from outside countries, probably a great deal more than if it was left to individuals.

As for the question of India finding capital from internal sources, he said one way of doing that would be through 'forced savings.' The Soviet Union at first concentrated more on the manufacture of producer goods like armaments, planes, machine shops, locomotives and oil refineries than on consumer goods. The result was that the purchasing power of the wage earners increased more rapidly than the production of goods which they could buy. The Government taxed away the money which would have been spent on consumer goods and thus found the money for further industrialisation. If India wished to raise money for her industrialisation, the way to do it was to have the people continue the period of austerity. But, it was possible that this would be difficult to do in a democracy working towards the ideal of a welfare state. It might therefore be a simpler and easier process to get money from outside.

Dealing with the question of industrialising rural areas, he suggested that India would have to consolidate agricultural holdings so that the people could derive the advantages of superior management over a big area. He mentioned how a large population with low rate of wages would be a hindrance to the development of industrialisation.

Speaking about the contribution which the United States had made towards the development of under-developed and undeveloped countries by making freely available technical know-how under President Truman's Point Four Programme, he said that the United States was actuated by purely altruistic motives. The satisfaction that America expected in return for this was purely humanitarian, namely, to see the standard of living raised in other countries.

The I. A. S. R.

The International Academy of Sanskrit Research has reason to believe that Sanskrit Culture embodies a full-blown and reigning civilisation of the past,

that its contents, if brought to light, would afford illumination to the world at large, and hasten the development of the reborn Indian Nation,

that it is not a matter of archæological or academic interest, but of profound importance to national and human progress.

It invites the support of men of intellect.. men of culture. men of wealth. and men of patriotism—not merely Indian patriotism. but world patriotism.

We cannot say more, and, relying upon God, proceed on our task as best we can.

MYSORE. INDIA. ***Director.***

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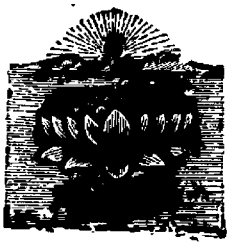

THE RATIONALIST

A Weekly

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"Politics, Philosophy, & Phantasy"

G. R. JOSYER, M A. HONS., F.R.E.S.

MEMBER, ROYAL SOCIETY OF LITERATURE, GT. BRN., HON; MEMBER ARD MEDALIST.
INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE. FELLOW, MYSORE UNIVERSITY 1949-50.
Editor: YAJURVEDA II VOLS. & RIGVEDA PADA; EDITOR "RATIONALIST.

"Looking at one page I thought it must be a man of 70 to possess all that wisdom; looking at another I told myself that virile vigour of expression shows him to be a man at the prime of life; and looking at still another I thought that only a boy of twenty-one could be so absolutely sure about anything! Which is right? Why don't others put their pictures in their books so that one might turn to the pages when puzzled?"

Rs. 5—0—0 net

INDIAN INSURANCE BUSINESS—AN ORGANIZED FRAUD ON THE PUBLIC.

By P. A. Rao, Secretary, All-India Insurance Policy-holders' and Workers' League, Mysore.

To be convinced of the fraud that the Indian Insurance companies are committing on the unsuspecting public, one has only to make a comparative study of Insurance companies in United Kingdom and India.

United Kingdom	India
1. Premium rates are very low. A surviving policy-holder very nearly or just covers the face value of the policy.	Indian premium rates are the highest in the world. A surviving policy-holder pays Rs. 1,200/- for every Rs. 1,000/- policy, i.e., 20% more than the face value of the policy.
2. Policy contract is equitable.	Policy contract is entirely one-sided favouring the Insurance companies and to the disadvantage of the policy-holder.
3. A policy may be surrendered for cash or closed for a paid-up assurance at the end of the 12th month.	A policy may be surrendered for cash or closed for a paid-up assurance only after 3 full years.
4. Cash surrender value is very liberal since the management expenses are very low.	Cash surrender value is very small and the lowest in the world since the management expenses are very high.
5. Insurance companies pay very substantial profits every year to the "with-profits" policies. Even during blitz years they paid 1% profits.	Very few Insurance companies pay profits. Even these profits are very low being less than 1%.
6. Free medical consultation at all times for policy-holders above Rs. 30,000/-	No such facilities in India.
7. Large amounts are spent by Insurance companies for health propaganda and other nation-building activities.	No such activities in India.
8. Large amounts are spent to train the Agents for Insurance business and to make the people Insurance-minded.	Very little work is being done in this direction.
9. Prompt payment of claims. There is a sense of public duty in the minds of the management.	Deliberate delay in payment of claims and a tendency to repudiate the claims on technical grounds. There is no sense of public duty in the minds of the management.
10. Cases of mis-appropriations by the management are very rare.	Cases of mis-appropriations of huge amounts by the management are too frequent and the highest in the world.

From the above, it is abundantly clear that the Insurance companies in the United Kingdom give a much better return for the investor, i.e., policy-holder. While the return should be very much higher in a poor country like India, it is sad to see that the Insurance companies in India have betrayed the trust placed on them by the policy-holder, by depriving him of the substantial portion of his meagre and hard-earned savings. We therefore want complete reforms or re-orientation of the entire Indian Insurance structure on non-exploitation basis. Join the League and strengthen our hands.

OF FLOODS AND OTHER CALAMITIES

From time to time the world is startled by newspaper reports of floods in many parts of the world and generally speaking science has stood powerless before such catastrophes. Especially in the spring when the mighty rivers of Europe, Asia and North America have overflowed their banks, large tracts are inundated and many people rendered homeless not to speak of all other distress caused by such disasters.

In other spheres, science has been able to do much to prevent calamities. We think, for instance, of the ice patrol vessels, which with the aid of radar are able to warn ships of approaching danger, so that the ship can alter course in time. Countries bordering on the Pacific have a hurricane warning service which can plot the course of the typhoon and thus warn the ships to steer clear of the typhonic zone.

Much has been achieved in the field of medicines where science has acted in an admonitory capacity. How many millions of lives have not been saved for instance by QUININE, the prophilactic par excellence against malaria, one of the most widely spread diseases to be found in tropical and sub-tropical countries. It was the Malaria Commission of the former Leagus of Nations who already before the second world war, in 1938 to be exact, published a report in which they advised to take during the entire malaria season a daily dose of 6 grains of quinine as a precautionary measure, whilst as a remedy when attacked by a bout of malaria they recommended a daily dose of from 15 to 20 grains during a period of from 5 to 7 days.

Although there are many phenomena against which scientists still stand powerless, as far as combating illness is concerned, they already long ago and deservedly won their spurs.

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RECESSION, DEPRESSION, PANIC

A famous British economist was asked by one of his students the exact definition of the words "recession," "depression" and "panic."

"It's easy," the expert replied. "Recession is a period when one must tighten his belt. In a depression one hasn't got a belt to tighten. And when one is without any trousers to hold up, then you've got a panic!"

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Monday 17-3-1952

SHE TOO

We suppose that Mrs. Roosevelt is a good woman. She was help-mate to President Roosevelt when he had to overcome German and Japanese threat to America and the world. As such she is entitled to respectful treatment wherever she goes.

She comes to India as a guest of the Nehrus. Both Pandit Nehru, and his ambitious and irrepressible sister, ex-Ambassadress Vijayalakshmi, have enjoyed warm welcome in the United States. Mrs Roosevelt is to American women what Madame Chiang and Mrs. Vijayalakshmi were to China and India. So in many ways India owes to her a courteous reception.

That granted, we cannot yet refrain from disputing her remarks about India's "overpopulation" at a recent Press interview.

She is said to have observed, "Any rapid increase in India's population would add to her present food difficulties, and therefore any growth in her population in the immediate future must be such as not to impose any undue strain on her food resources. Any further growth of India's population must have some relationship to her total production of food."

We do not know whether Mrs. Roosevelt has dabbled in economics, or whether she is commenting on Indian population from mere mother-wit.

Assuming that her advice will fall on willing ears, the birth-rate could decrease only 9 months hence. and since children live mostly on mothers' milk for over one year, the effect on food can occur only 2 years hence. Mrs. Roosevelt is unaware of the fact that the food problem in India assumed giant proportions only since the Congress came into power, demoralised all trade, and let loose on the land the twin evils of black-marketing and corrupt control. The food problem will continue so long as Government's inept interference continues. In robust societies every man has to earn his own food, and should not be doled out food by what is called Government.

These four years have shown that Government is incapable of managing the food trade. It will only become worse and worse. And so long as this step-motherly spoon-feeding and mal-nutrition continues, the tendency would seem to be, according to a recent scientist, to increase the population and not decrease it!

And if, in order to minimise population preventing new life coming into the world by avoiding conception and promoting abortion is righteous and permissible, we fail to see why it should be a crime to reduce overpopulation by murder and suicide. If there is no sanctity attached to life,—life dead, life living, and life unborn,—then anything done to reduce population would have to be encouraged!

To draw quick conclusions from ill-digested statistics is like an engine careering in a shunting yard It may run off on any line and reach a dead end! People who deplore increase in population, should be classed among mental defectives, rather than be deemed advisers to the nation.

Editor.

THE WONDERFUL HEART

If you live to three score years and ten, your heart will have performed about 3,000 million pumping actions—non-stop! Between breakfast this morning and breakfast tomorrow morning, it will have pumped about 2,500 gallons of blood round your body, representing a dead weight of about nine tons!

But, writes G. L. S. in *Answers*, London, that's only part of the story, for attached to the heart is a maze of veins and arteries which, if put end to end, would stretch for 350,000 miles or fourteen times round the earth! And every inch of this network has to be provided with blood all the time.

The amount of work your heart gets through in a day is nothing short of amazing.

In twenty-four hours, this tiny pump, no larger than your fist, has expended energy sufficient to lift two double-decker waterbuses, each weighing ten tons, three feet in the air!

Yet so efficient is the heart as a meter that six lumps of sugar would provide it with sufficient fuel for performing this colossal task!

Running upstairs throws one of the biggest strains on the heart, boosting the load to seven times the normal, with blood sluicing through it at the rate of five gallons a minute instead of the normal five pints.

Get up from your chair and set off walking at a brisk pace, and you'll increase the load on your heart four times, while a sudden fright may send your pulse rocketing to 120 a minute!

Yet so versatile is the heart that it adapts itself to this constant change of gear scores of times a day without the slightest protest!

Some quite healthy people have a very slow pulse. Napoleon's was only 40 to the minute, which may have accounted for his icy calm in the heat of battle.

But, compared with some of the smaller animals, our hearts are just ticking over.

For instance, the sparrow's heart beats no less than 800 times a minute. A close second is the mouse with 600, while the rabbit is a poor third with 150.

On the other hand, large animals have a slower pulse than ours, that of the elephant being about 30 a minute!

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HUMAN WONDERS

John Grimshaw Wilkinson, blind botanist, lost his sight when he was 23, but he learned to distinguish flowers by touching them with the tip of his tongue. He could name instantly each of 5000 specimens!

* * *

One afternoon Sir Arthur Sullivan, of Gilbert and Sullivan fame, set out with a companion for a house where he had been only once before, and on reaching the proper street could not remember the number.

"Never mind," he said, "I'll find it." He walked up to each door in turn and gave its boot-scraper a gentle kick. "Here we are," he said at length. "Listen—E flat!"

* * *

When Raphael called upon a friend and found him out he left neither his name nor a card but instead drew a circle on a piece of paper. His friends knew that only Raphael could draw a perfect circle free hand!

* * *

Visitors in Houdini's home had glimpses of his infinite capacity for taking pains. Seated with friends, he would absently take a pack of cards from his pocket and for an hour would exercise his fingers in manipulation, making certain cards appear at the top of the pack when they seemed hopelessly shuffled, all the time conversing on a wide range of subjects and paying not the least attention to the cards or his sensitive fingers. "I have to keep in practice to do things like this mechanically, like walking or breathing." he explained once to a friend On other occasions he would take a length of string from his pocket, tie it in various sorts of knots, and drop it on the floor. Presently his visitors might observe that Houdini had unobtrusively slipped off his shoes and socks and was untying and retying the knots with his toes, meanwhile never so much as glancing at his own remarkable manipulations!

* * *

George Grey Barnard had trained his hands to an eerie degree of separate activity. Holding in each hand a small lump of clay, he swiftly moulded with the left the form of a male, while simultaneously the clay in the right hand assumed the form of the female figure!

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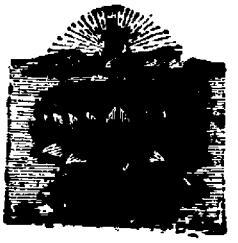

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Proprietor & Editor: G. R. JOSYER, M.A., F.R.E.S. Asst. Editor: G. S. JOSYER, M.A.

VOL XII No. 27] Monday 24—3—1952 [PRICE 0—1—6.

"Politics, Philosophy, & Phantasy"

G. R. JOSYER, M A. HONS., F.R.E.S.

MEMBER, ROYAL SOCIETY OF LITERATURE, ST. ORR., HON; MEMBER AND MEDALIST, INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE. FELLOW, MYSORE UNIVERSITY 1939-40. EDITOR: TAJUDIVEDA 11 VOLS. & RIGVEDA PADA; EDITOR "RATIONALIST.

"Looking at one page I thought it must be a man of 70 to possess all that wisdom; looking at another I told myself that virile vigour of expression shows him to be a man at the prime of life; and looking at still another I thought that only a boy of twenty-one could be so absolutely sure about anything! Which is right? Why don't others put their pictures in their books so that one might turn to the pages when puzzled?"

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SRI RAMAYANA

1. The Sri Karya Sarvadhikari, Sri Sankaracharya of Sri Kanchi Kamakoti Mutt, writes:

2. It is the desire of His Holiness Jagatguru Sri Sankaracharya of Kanchi Kamakoti Peetham that every Hindu should commence reading the Ramayana in a prose rendering in their mother tongue on Sri Rama Navami Day (3-4-52). The reading should be continued daily and concluded on the next Punarvasu (30-4-52) with the reading of Sri Rama Pattabhishekam chapter.

3. Those who have a knowledge of Tamil Literature may begin reading the Kamba Ramayana on Sri Rama Navami Day. They should first read the chapter on Sri Rama's Birth and then proceed to read Sundara Kanda. The reading of Sundara Kanda should be completed on the next Punarvasu (30-4-52). The Reading of the Ramayana should be concluded on that day with the reading of the chapter on Sri Rama Pattabhisekam.

4. Likewise persons having some knowledge of Hindi Literature may take up Sri Tulasidas' Sri Rama Charita Manasa and read it following the procedure out-lined above.

5. Those who can read the Valmiki Ramayana, should begin reading it on Sri Ramanavami day. They should read the Avataara chapter on that day and then begin reading the Sundara Kanda and finish the same on the next Punarvasu with the reading of the Pattabhisheka chapter.

6. Reading of the Valmiki Ramayana after due initiation is of special value.

7. Persons who read the Valmiki Ramayana or Kambaramayana or Thulasidas' Rama Charita Manasa may expound in the evenings or at nights, whenever convenient, the meanings of the chapters they read that day to such of those devotees as may assemble at their house or some other convenient place for hearing the exposition. This should be attempted even if the audience consists of one or two individuals.

8. Readers of the Ramayanas in the manner indicated above, are requested to intimate their decision to Sri Shankaracharya Mutt, Kumbhakonam. Manthrakshata sanctified by the recital of the name of "Sri Rama" will be sent to them for Sri Rama Pattabishekam.

9. Those who take up reading the Valmiki Ramayana, Kamba Ramayana or Sri Rama Charita Manas are requested to keep a record of the daily progress in their reading and send a copy of the same as up to 18th April '52, to the Mutt at Kumbhakonam.

THE MELKOTE RATHA

Thanks to the dynamic energy and gallant efforts of His Holiness the Periya Jeer Swamy of Tirupati, the long felt want of a chariot for the Car-festivals of the God at Melkote, has now been fulfilled. Besides numerous public contributions, major contributions were received from H. H. The Maharaja of Mysore H. H. The Dowager Maharani, H. H. The Yuvarani, and the Rani Saheba of Sanand. Sait Mangairam RamCoover of Jaipur, The Tirupathi Devastanam Committee, and T. H. The Swamies of Vanamamalai, Ahobilam and Parakala Mutts. The Government of Mysore also are said to have fully co-operated. The Ratha has been completed at a cost of over Rs. 30000, and its Pratishtha was performed under the immediate presence of H. H. The Jeer Swami of Tirupathi, on the 21st last. The gratitude of the devotees of the God of Melkote, Sriman-Narayana, is due to H. H. Periya Jeer, but for whose valiant efforts, it would not have been achieved.

THE ANIMAL WORLD

What's the biggest animal that ever lived?

It's living right now: a blue whale. The vanished dinosaurs were enormous, some measuring nearly 90 feet in length and weighing probably upward of 40 or 50 tons; but blue (or sulphur bottomed) whales dwarf them. Whales measuring well over 100 feet in length have been taken, and their weight can go over 100 tons!

* * *

Why do animals' eyes shine in the dark?

Animals' eyes don't shine; that is, they don't give off light of their own. Yet, if we go into the woods at night and flash a torch, we see eye-shine everywhere: little glitters of topaz to let us know that there is a spider hiding in this shrubbery, glints of green witch-fire to betray the presence of a stealthy fox. But if we shine our light into human eyes, we rarely catch a glint. Why? Nocturnal animals' eyes shine for the same reason that roadside reflector buttons shine. Behind the retinas of these night explorers is what amounts to a cluster of mirrors. The faint moonlight or starlight in which they have to do their seeing is reflected by these mirrors and thereby multiplied.

* * *

Are bats "as blind as bats"?

By no means. They have complex eyes, fly with no indication of being dazzled even in the brightest sun-shine.

* * *

Why are bulls particularly excited by the color, red?

They aren't. Bulls are color-blind.

* * *

Are baby porcupines and similar quilly animals born headfirst so that the mother isn't injured by the quills?

All placental mammals are covered at birth by membrane; the slippery membrane around little porcupines renders them non-scratchy.

* * *

Can mice sing?

Every now and then a newspaper story tells how some astonished housewife has heard, or thinks she has heard, a mouse sing. No animalizer can attentively explore the night woods and fields for many years without finding that mice do have singing ability. The mouse song is a high, wiry, warbling little trill, somewhat like a canary's. Why don't we hear it oftener? Probably, though not certainly, because mouse music is mostly supersonic. Only occasionally does part of the song fall within our auditory range.

* * *

Is it true that an elephant never forgets?

Well, not really, of course. What is true is that elephants have a good deal longer memories than most animals. They retain exceptionally the recollection of injuries. If an elephant has been done harm by a man, then sees the man again years later, the big beast may blaze up in a renewal of hatred.

* * *

Can a toad give you warts?

(*Continued on page 6.*)

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Monday 24-3-1952

THE MANDAYAM BANKING COMPANY, LTD.,

The 14th Annual Meeting of the Mandayam Banking Company. Ltd., Mysore, was held on the 16th inst. Sri R. Tirunarana Iyengar, B.A., the President, was in the Chair. Welcoming the gathering of Share-holders, Mr. G. R. Josyer, M.A., F.R.E.S., the Managing Director, observed,

" Mr. Chairman and Gentlemen,

It is my pleasant duty to welcome you to the Fourteenth Annual General Meeting of the Bank.

Starting a bank for the welfare of the Community was the aim of the Mandayam Conferences, which used to be held some 16 years ago, and have now become a thing of the past. Mr. R. Tirunaraniengar whose spirit of public service is well-known, after trying some others, urged me to start the Bank.

The Bank, by God's grace, came to be registered on 1-12-1937, and was able to go into allotment, and obtain the certificate for commencement of business in 3 weeks, on 23-12-1937.

It received its first Deposit on 24-12-1937, and issued its first loan on 17-1-1938. It is now 14 years since.

The Community did not help much. But God helped. And during this period it has received Rs. 171000 in deposits, and returned Rs. 151000 when they matured. It has issued Rs. 214000 in loans, and has recovered Rs. 165000. It has earned Rs. 37400 in interest, and paid Rs. 23000 to investors. It has paid the maximum rate of interest of any bank, and paid even monthly according to the needs of depositors.

To the shareholders it has paid interest from the very first year, and they have received so far 142½ per cent on their investment.

The shareholders' and depositors' trust, and and the Directors' cooperation has achieved these results. And above all, God's kindness!

That is the biography of the Bank these 14 years.

The control of Banks has now been assumed by the Reserve Bank of India. And the future of this Bank rests with God and the Reserve Bank.

I now present the Audited Balance Sheet and Report for 1951, for your consideration."

The Directors' Report, and Audited Balance Sheet and Profit and Loss Statement for the year 1951 were then presented to the Share-holders. After discussion they were approved and adopted by the General Body. Out of the net profits, after providing for Reserve and other Funds, a dividend of 6¼% was sanctioned to share-holders. The following Gentlemen were elected to the Board of Directors for 1952. Sri R Tirunarana Iyengar, B.A. Rtd. Asst. Commissioner, Chairman, Sri G. R Josyer, M.A. HONS, F.R.E.S., Managing Director, Sri N. Krishniengar, B.A., L.C.E., Rtd. Superintending Engineer, M. J. Sampathkumarchar, B.A., C.E., Rtd. Engineer, N. Venkatachar, Rtd. Assistant Auditor, M. Venkatakrishnaiya, B.A., B.L., Advocate, and R. A. Sampathkumarachar, B.A., Rtd. Inspector of schools, Directors. Sri H. N. Anantapadmanaba Rao, B.A., Chartered Accountant was appointed Auditor.

PUBLIC ADMINISTRATION

The view that the administrator should be left alone "without unnecessary interference" by the legislator to carry on the day-to-day administration, was expressed by Mr. A. D. Gorwala, who recently submitted a report on "Public administration" to the Planning Commission.

Speaking on the "role of administrator" at the Gokhale Institute of Politics and Economics, Mr. Gorwala said that the efficiency of the instrument of public administrator depended on the skill of the user, namely the Cabinet. "If the Cabinet can get on with its own job and make the general administrator get on with his, the result should be satisfactory. There must be a clear policy and clear expression of it, so that the general administrator has no doubt as to what is expected of him. The lines having been set for the execution of this policy, there must be no unnecessary interference. Supervision, of course, there should be, but need not degenerate into continuous pinpricking," he added.

If the legislator converted himself into a kind of parallel official and attempted to make the official carry out his wishes, he would be destroying all hopes for a decent administration and doing a real harm to the country.

Mr. Gorwala attributed the interference of the legislator to a "misunderstanding of the respective positions of the Ministers and the Government servants." Both the Ministers and the administrators were "servants of the people" and the relation between them was that of colleagues engaged in a common beneficial task.

Mr. Gorwala pleaded for the retention of the system of the competitive examination for the recruitment of officers for the Indian Administrative Service as it offered a fair way for assessment of merit and industry. It eliminated, if conducted honestly, the possibility of the use of influence and unfair practices.

Examining the training available to new I.A.S officers, Mr. Gorwala expressed regret that when the officers went out to the districts, they did not have senior men who could guide them, as most of the people who would have been Collectors in the old days were now in the Secretariat or doing special jobs.

Mr. Gorwala said in the I.A.S. there was undoubtedly good material and if in the years to come, it did not bear comparison with the best men of the past, the one reason would be the failure in training.

He suggested the adoption of a system of special and refresher courses spaced throughout the length of service.

All administrators in the new order of things, Mr. Gorwala said, must have a sound knowledge of practical economics, and those who administered industrial concerns or operated specific control should undoubtedly have special training not only in certain branches of economics but also in various aspects, of business management. The administrative trainees, who in view of the education would have only an urban background, should understand rural problems. "Special care will have to be taken to see that the trainees get a thorough understanding of the problems of the countryside and in fact acquire a rural bias."

Mr. Gorwala said that the position of the general administrator had changed considerably in recent times. The general administrator himself derived his authority from the people, as did the elected Ministers, who were specially elected for a period for conducting the Government in the interest of the people. The Ministers acted through the permanent servants, at the head of whom was the group of general administrators. As the future welfare of the State depended on them,

(Continued from page 3.)

Toads give off a slightly irritating exudate which discourages predatory animals from eating them, but the substance cannot cause a wart.

* * *

Why do we so rarely find dead animals ?

Most killed animals are eaten at once by others. Animals that die of disease or accident may be taken, depending on the part of the world, by various big scavengers: vultures, jackals and so on. But an important part of the answer lies in the nocturnal activities of the extraordinary little creatures called sexton beatles. They can bury the body of a dead rabbit in a single night!

* * *

Do all birds build nests ?

No. Sea-birds such as auks and murres make no nests, and neither do such common birds as night-hawks and whippoorwills. Cill-deers and plovers merely scrape together a few pebbles before they lay their speckled eggs in a plowed field. The cow-bird lays her eggs in the nests of other birds, never builds one herself.

Why don't sleeping birds fall off their perches ?

Keeping its toes curled firmly around a twig doesn't require a bird's conscious effort. The tendons that cause toe-curling pass around the back of a bird's ankle joint. The instant the weight of a bird's body bends this joint, as the bird takes its perching position, the tendons pull the toes into a tight curve, clamping the perch firmly.

* * *

Are snakes slimy ?

Perhaps no other single notion has been as responsible for the feeling that snakes are "nasty." It's altogether baseless. Snakes, one of the most fastidiously cleanly of all animals, are as dry and inoffensive to the touch as a smooth-bark tree!

(Continued from page 5.)

the public interest must be the prime motive of existence and work for the administrators

The administrator, as one who would expertly advise on administrative matters, should continuously acquire "new knowledge and refresh old," he added. There must be proper recognition of the value and importance of the general administrator, as without it there could be no good and efficient administration, an essential factor for a welfare State.

TWO PANCHANGAS

We acknowledge with thanks receipt of:

1. Siddhanta and Vakya Panchanga of the forthcoming new year, Nandana, by Mahavidwan Sampathkrishna Joisar and Vidwan S. N. Krishna Jois of Mysore It is neat, compact, and well-got up, and contains a good deal of astrological information useful to Hindus.

2. A Siddhanta Panchanga by Sri M. S Chandrashekhara Jois, son of late Sri Sacchidananda Jois, Mysore, Also contains much valuable information. We trust the future editions of it will be very much more improved both in point of get up and of editing.

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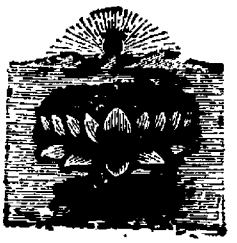

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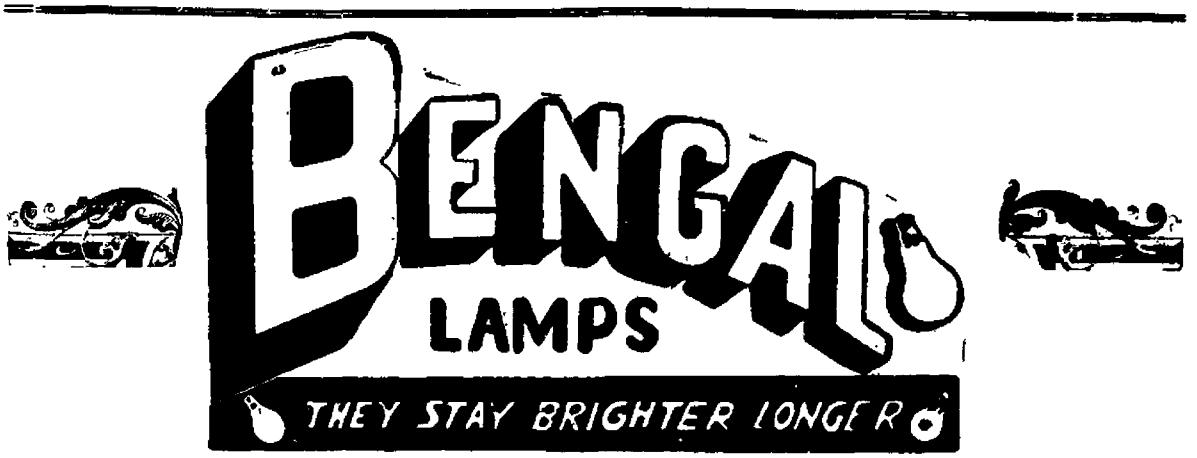

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MEMBER, ROYAL SOCIETY OF LITERATURE, GT. BRN., HON: MEMBER AND MEDALIST, INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE, FELLOW, MYSORE UNIVERSITY 1939-50, EDITOR: YAJURVEDA II VOLS. & RIGVEDA PADA; EDITOR "RATIONALIST.

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OUR QUADRUPEDS

No offence meant but which State in India has the largest number of donkeys? Or, which the smallest? Or, for that matter which the largest number of breeding bulls?

The smallest number of donkeys is in Assam, the figure being just six; the largest number is found in Uttar Pradesh, 224,115; and Rajasthan with its 209,200 comes third.

These and other equally interesting details, are revealed in the livestock census figures now available for 1947-48 and 1949-50, in Indian Livestock Statistics, issued by the Directorate of economics and Statistics of the Central Ministry of Food and Agriculture.

The number of cattle in India in 1949-50 has been estimated at 260,265,000, against the world total, excluding that for Russia, of 1,738,135,000 In the matter of cattle population, the U. S. A. is second with its 177,111,000; China third with 124,086,000; and Australia fourth with 118,794,000.

Uttar Pradesh, which has the largest cultivated area in India, has also the largest number of oxen and buffaloes, that is, livestock associated with agriculture. The sheep and goats are in the largest number in Madras, where sheep rearing and wool production are important occupations.

Uttar Pradesh again leads in the matter of horses and ponies, used as they are for transport, agricultural and other purposes.

In the number of cattle per head of population India has 0.74 against the world average of 0.82. The country which has the highest figure in this regard is New Zealand with its 21.05, the second being Australia with 15.56.

In 1947-48, Madras stood first as the State with the largest number of breeding bulls. It had 93,278 under this category. Bombay followed second with 72.902.

Uttar Pradesh again leads in respect o breeding cows, the number being 2 362 833 followed by Madras which had 1,881,210 Bihar came third with 1,536,822.

Among the individual States, the highes number of cattle is found in Uttar Pradesh the figure being 21,696,045,followed by Madras with 16,563,920.

The number of working bullocks was highest in Madras which had 1,014,161, followed by Uttar Pradesh with 833,107.

Buffaloes were found in the largest number in Uttar Pradesh, the figure being 8,792,131 The State which came next was Madras with 6,330,015.

Bovine cattle, comprising oxen and buffaloes, were highest in Uttar Pradesh which alone had 30,488,176, with Madras as a runner-up with 22,893,979.

The smallest number of sheep is to be found in Assam, while the largest in Madras is estimated at 10,769,040 heads.

Rajasthan has the highest goat population of 7,250,943. Madras comes second with 6,188,004, and Uttar Pradesh third with 5,627,013.

The largest number of horses in 1947-48 were found in Madhya Pradesh, the figure being 122,444 and smallest in Bihar with only 197. In 1949-50, 163 horses were imported the total value being Rs. 11,31 lakhs and eleven exported, the value being Rs. 76,000.

There were 380,776 camels in Rajasthan the highest number for any individual State. There was only one camel in Assam, and none in Travancore-Cochin. Orissa had nine.

The largest number of pigs was found in Uttar Pradesh, the number being slightly over a million. In pig population, Madras comes second with 745,160.

THE "EVIL AIR" SICKNESS

The Chang-Chi region is not to be found on any map, no matter how detailed because Chang-Chi is not an official geographical indication but a name which in the language of the people has been given to the twenty "hsiens" situated in szemao-Pooeh in the Southwestern part of the Chinese Province of Yunnan.

Chang-Chi means evil air. For more than a thousand years this district is notorious because of the great number of deaths caused by the evil air sickness (malaria). Formerly it was a rich and flourishing commercial centre, now it is a distressed area where the grim reaper collects his victims by the tens of thousands!

The authorities have, however, vigorously taken the combating of the evil air sickness in hand, and thereby they put the time-honoured quinine prepared from the bark of the cinchona-tree to the test.

The Committee of Experts on Malaria of the former League of Nations in 1938, before the second world war published a report in which they recommend as a prophylactic against malaria a daily dose of 6 grains of QUININE during the whole of the malaria season, and as a remedy when attacked by a bout of malaria they advised a daily dose of from 15 to 20 grains during a period of from 5 to 7 days.

In districts like the above mentioned "evil air" region this mode of therapy has proved to be of the greatest benefit, not only because it alleviates the suffering of tens of thousands, but also because of economic reasons, for nothing is more unprofitable than continually having to contend with a large number of sick workers.

By courtesy of
Vaz Dias Agency-International,
Amsterdam, Holland.

JUSTICE R. PUTTARAJA URS

The Circuit Bench of the East Punjab High Court took up on Mar. 20, the hearing of the declaratory suit filed by Mr. R. Puttaraj Urs, former Judge of the Mysore High Court, challenging his dismissal from the office by the President of the Indian Union.

The petitioner Mr. Urs demanded a declaration from the Court that he was still a judge, and was entitled to attend the work of the court and draw his salary.

In his petition, the plaintiff submitted that he was appointed a judge of the Mysore High Court in June 1948 and worked as such till Jan. 26, 1950 when, not by selecting or otherwise, he became a judge of the said High Court in operation of Article 376 (2) of the Indian Constitution and was also affirmed in the said office as prescribed in the Constitution. He further submitted that he was entitled to remain in that office till he completed his 60th year and could only be removed by the President of the Union as laid down in Clause 2 of the proviso to Article 217 read with clause four of the proviso to Article 124 of the Constitution.

The order of the President of the Indian Union dated Jan. 26, 1950, removing him from office was unconstitutional, 'ultra vires,' arbitrary, unjust, improper and a nullity," he stated, and as such was entitled to a declaration to continue as Judge of the said High Court and discharge his duties normally and draw his salary.

The Court adjourned the hearing to March 28 as the plaintiff had to secure the references he wanted to cite.

The Rationalist.

Monday 31-3-1952

THE NEW YEAR

Three months ago we had a "New Year", by the Xian Calendar. Last week we had another New Year, calculated by the motion of the Moon. A fortnight hence we are going to have another "New Year", computed by the motion of the Sun.

To a Robinson Crusoe on a desert island, to a Monte Christo in a dark dungeon, day follows day and there is no count. It may be 1950, it may be 1960. But to men living urban, social lives, the counting of days, months, and years is the basis of activities.

Day-break to day-break forms one day, the Moon's filling and waning, or the Sun's motion in the zodiac as seen from the moving earth, make a lunar or solar month, and the year is marked from the time of Vikramarka, or Jesus Christ, or Shalivahana, or the Prophet Mohammad.

All the Calendars are based on the Earth's circling round the Sun.

The Solar year is the actual time required for the earth to make one complete revolution round the sun. This time is 365 days, 5 hours, 48 minutes and 46·4 seconds. But the year is reckoned at 365 days only; hence it loses 5 hours, 48 minutes and 46·4 seconds each year.

In four years this loss will amount to 23 hours, 15 minutes and 5·6 seconds. To make up for this loss, a day is added to the calendar every fourth year, which is called the leap year and contains 366 days, the added day being the 29th of February.

This addition puts the calendar ahead of Solar time by 44 minutes and 54·4 seconds every four years, and in 100 years by 18 hours 42 minutes and 40 seconds. By omitting leap year in every hundredth year, we lose 5 hours 17 minutes and 20 seconds.

In 400 years this loss is 21 hours, 9 minutes and 20 seconds. To balance this loss every 400th year is made a leap year. No century will be a leap year unless a multiple of 400. This then puts the calendar ahead by 2 hours 50 minutes and 40 seconds in 400 years. Hence to balance this, leap year will be omitted in the year 4000.

Calendars repeat every six or eleven years. The years, excepting leap years, begin and end on the same day of the week.

In European Calendar, the years are only numbered seriatim, like jail-birds. But the Hindus have given distinct names to individual years, up to sixty,—Prabhava, Vibhava, etc.,—the sixty-first year, again becoming Prabhava, and so on.

In reality there is no "New Year". Day follows day up to eternity. The year is only a means of artificial counting. But the year consists of sets of six seasons, with new activities of sowing, planting and reaping forming a new cycle of occupations. Hence the term "New Year" may be said to be conventionally correct.

Editor.

MEAT EATING

A gifted 15-year-old English scholar hanged himself in the bell tower of his school chapel, because of his obsession about the moral evils of meat eating.

Under the heading "Thought before committing suicide on chapel tower," the boy Alan Samual Roseveare, vegetarian son of a Winchester school-master, made this entry in his diary.

"I genuinely believe it is a sin in the complete meaning of the word. I am wasting all the chances given to me in this life being born into an enlightened family gifted with a high intelligence, being given the best of orthodox education in the world, reasonable prospects etc.

"Yet it has a fascination for me I cannot resist. I hope that my stay on earth was not a complete failure. I have tried sometimes to set an example in abstaining from meat and living a life of love. I would like my last plea to be for the creatures.

"Can any man believe there is any defence for the slaughter of any animal, even less for breeding them as food?

"Does the idea of eating flesh of any animal which was once a happy living being really appeal to people; have they ever seen slaughter-houses: can they believe there is any good in the hideous cruelty in them?"

"Meat is not necessary. I have proved it."

Alan was the only vegetarian among 701 boys at the school. He had special meatless meals in college and at home. His concern for animals was known to his father and the college's second master.

The boy's father said his son was in good spirits when he last saw him the afternoon before the tragedy. At no time did he show any inclination towards taking his life.

The coroner said: "It seems that this unfortunate boy had an obsession with regard to vegetarianism and the killing of animals which preyed upon his mind."

* * *

And the Coroner's view would be echoed by the large and costly band of so-called food researchers in the Food Technology Institutes whose mushroom growth is a characteristic feature of contemporary India. In a recent advertisement the local Institute called for the supply of the newest fruits, freshest vegetables, and latest meats. Without them they can't live! And they speak loudly of providing the nation with substitute foods made out of uneatable muck! Two kinds of people seem to be sucking the national economy today like leeches,—the political parasites, and scientific parasites. And while the nation itself watches them with disgust, know-nothing globe-trotters readily award them cheap certificates and gushing encomiums!

STILL HUNGRY?

"Ladies and Gentlemen," shouted the street performer, "in a few moments, I will astonish you by eating coal, stones and nails. I will also swallow a sword. Then I will come round with the hat, trusting to get enough for a crust of bread."

"What!" came a voice from the crowd, "Still hungry?", not Mr. Munshi.

WHY POINT DUTY

"Why don't you look where you're going?" shouted the irate constable on point duty, after an old gentleman from the country had narrowly missed colliding with him. "You're going to hurt someone riding like that."

"You're asking for trouble yourself," said the old chap testily. "Why stand like that in the middle of the road?"

The I. A. S. R.

The International Academy of Sanskrit Research has reason to believe that Sanskrit Culture embodies a full-blown and reigning civilisation of the past,

that its contents, if brought to light, would afford illumination to the world at large, and hasten the development of the reborn Indian Nation,

that it is not a matter of archæological or academic interest, but of profound importance to national and human progress.

It invites the support of men of intellect, men of culture, men of wealth, and men of patriotism—not merely Indian patriotism, but world patriotism.

Gifts of Sanskrit Mss., Book-collections, or funds for publication of precious ones, will be amply acknowledged.

MYSORE, INDIA. ***Director.***

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY

BY

G. R. JOSYER, M.A. HONS., F.R.E.S.

AUTHOR

"Sociology,", "Politics, Philosophy, and Phantasy," Etc.

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Modern Review, Calcutta.

"A Splendid History." Dr. Sir C. R. Reddy, Pro-Chancellor.

"Exceedingly valuable and interesting book." Professor, K. N. Venkatasubba Sastry, M.A., Ph.D, Simla.

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A Young Civilian.

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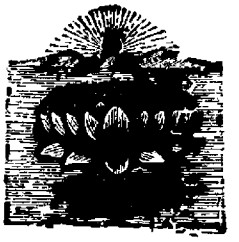

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, Social, Literary, Political and Economic.

Proprietor & Editor: G. R. JOSYER, M.A., F.R.E.S. Asst. Editor: G. S. JOSYER, M.A.

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"Politics, Philosophy, & Phantasy"

G. R. JOSYER, M.A. HONS., F.R.E.S.

MEMBER, ROYAL SOCIETY OF LITERATURE, ST. ERR., HON. MEMBER AND MEDALIST.
INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE. FELLOW, MYSORE UNIVERSITY 1939-52.
EDITOR: YAJURVEDA II VOLS. & RIGVEDA PADA; EDITOR "RATIONALIST.

"Looking at one page I thought it must be a man of 70 to possess all that wisdom; looking at another I told myself that virile vigour of expression shows him to be a man at the prime of life; and looking at still another I thought that only a boy of twenty-one could be so absolutely sure about anything! Which is right? Why don't others put their pictures in their books so that one might turn to the pages when puzzled?"

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LIFE

How many species of mammals would you think there are inhabiting our planet? Perhaps you could name one hundred, or even two, but few people have any idea of the sheer weight and mass of animal life that exists, writes Answers.

There are 8,000 different species of mammals alone, while the varieties of birds more than double this figure. Then there are 40,000 known species of fishes and new varieties are being discovered almost every day.

On top of this, scientists have numbered 80,000 kinds of molluses—that is snails and shellfish.

This total alone outnumbers every known species of back-boned animals, which comprise mammals, birds and fishes.

Coming down to the insect world the figures become astronomical, for there are no less than half a million known species!

Scientists say that this whole kingdom is almost unknown, and many of them assert that we still have to discover ninety per cent of all the insects that exist!

More than half the insects so far discovered are beetles, and one branch of the beetle family alone,—the weevils—contains more species than there are fish!

But these figures are nothing compared to the numbers of individual insects that occur. A British soil authority recently worked out the number of insect under every square mile of soil. His total was 2,240 millions!

The numbers of insects living in the air over a similar area is equally fabulous, but most of them are so small that we never notice them.

WILL

An experiment in simultaneous "willing" took place in a London office recently, with unforeseen results. An hour from going-home time of five, the staff set themselves to "will" the man in charge to notice that things were slack and to send at least some of them home early: "Go home, go home," they said in their minds, over and over again. After five minutes the man in charge seemed to be looking unsettled. After ten minutes he got up, put on his hat and coat, and, telling his second-in-command to take over, went home!

A ROYAL STORY

President Roosevelt's correspondence, published in book form in London, contains an amusing story told to Roosevelt, then Asst. Secretary to the U.S. Navy, by King George V at Buckingham Palace in 1918.

The King said that when he was visiting a Scottish hospital and talking to several hundred sailors wounded at Jutland, he stopped at the cot of a burly fellow who had a portrait of the king tattooed on his chest.

Congratulated on his patriotism, the sailor proudly showed his other pictures—a tattooed portrait of the Queen between his shoulder blades, the Prince of Wales on his right arm and Princess Mary on his left. Again the King congratulated him. "That ain't half of it, Your Majesty," said the sailor. "You should see behind. I've two other pictures: I'm sitting on the Kaiser and Von Hindenburg!"

A MINORITY LEADER

At one time the House of Wyoming's State Legislature had only one Democratic member, Thurman Arnold. He had a marvellous time being the only Democrat. As "minority leader" he nominated himself for Speaker of the House. "I have known this fine young man all his life! I would trust him as far as I would trust myself!" he declaimed magnificently. He sat down, then sprang to his feet and seconded the nomination. A third time he jumped up—to withdraw his name! "Some misguided enthusiast," he said humbly, "some impulsive admirer of mine, has placed my name before this body!"

"YOU BE ME"

Back in the '30's Joe Mankiewicz, now one of the leading lights in the motion-picture field, was a struggling young script-writer at Paramount. His contract called for annual raises but when his first $25-a-week raise came due Paramount was in the throes of bankruptcy. Emanuel Cohen, the studio's vice-president, called Mankiewicz in. With tears in his eyes he reminded Joe that it was the duty of every loyal Paramount employee to make sacrifices, that money wasn't everything, that he ought to be grateful to the studio for giving him his opportunity. His final gesture was to make Joe take his place at the executive desk. "Now you be me, struggling to save this studio from ruin," he said, "and I'll be you, asking to have my salary raised."

Joe shuffled the papers on the desk and glared at his boss. "I'm a busy man, Mankiewicz," snapped Mankiewicz. "You ought to know better than to bother me about a lousy $25 raise. You have it. Now get out."

Joe got the raise!

A MUSICIAN'S MEMORY

When Arturo Toscanini was a student at the Parma Conservatory his cello teacher, Carini, discovered that he had a phenomenal memory. To test it, Carini gave him a difficult piece of music which he himself had composed, then removed the score after Toscanini had played it once. Toscanini proceeded to play the piece perfectly a second time from memory.

Several years after Toscanini's graduation he and Carini were visiting together. Toscanini went to the piano and played a composition. "Do you like it?" he asked.

"No," Carini answered. "To put it bluntly, it's terrible."

Toscanini's eyes flashed mischievously. "To put it even more bluntly," he said, "you wrote it."

It was the work Carini had given him as a memory test at the conservatory!

THOMAS EDISON

Shortly after he opened his first plant, Thomas Edison noticed that his employees were in the habit of watching the lone factory clock. To the inventor, who was an indefatigable worker, this was incomprehensible. He did not indicate his disapproval verbally; instead, he had dozens of clocks placed around the plant, no two keeping the same time!

From then on, clock-watching led to so much confusion that nobody cared what time it was.

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The Manager,
"Rationalist", Mysore.

The Rationalist.

Monday 7-4-1952

PRESIDENT TRUMAN

President Truman's announcement of not seeking re-election for Presidentship of the United States, given below, marks one of the most graceful exits from political power in modern times. Stalin, Franco, Nehru, and others of the type, do not think of giving up power except by an act of God. Even Roosevelt sought to hold the Presidentship for the third term.

For the last few months feverish speculation has been going on in the United States about the next Presidential election. Eisenhower, Taft, Kefauver, Stassen, Russel, Stevenson, Kerr, and Schneider have taken the field, and been fearing that Truman also would take it, and possibly succeed as he did last time. Perhaps the contest would have been very close, and very bitter, between Truman and Eisenhower.

Vice-President Truman succeeded Roosevelt as President on the latter's premature death. On the expiry of the term he stood for election, and became President in his own right. He has filled the office with conspicuous and unexpected distinction. The United States has had to face many problems, internal and external, and Truman has tackled them with marked success. Like Attlee, like Malan, like the many Ministers in India, he could have proved a failure and earned discredit, but instead he has been efficient, strong, well-behaved, successful. And he had a sixty-fifty chance if he had chosen to stand for re-election. By withstanding the temptation he has set a bright example to political place-hunters the world-over. *Editor.*

President Truman electrified 6,000 Democratic Party leaders and members by declaring, "I shall not be a candidate for election."

"I do not believe it is my duty to spend another term in White House."

The exact words of the President's announcement were "I shall not be a candidate for re-election."

"I have served my country long, and, I think, efficiently and honestly.

"I shall not accept a re-nomination. I do not feel it is my duty to spend another four years in the White House."

There were cries of "No, No" from the audience.

"We must always remember the things the Democratic Party has done and the high ideals that made it great," the President said.

"We must be true to principles and keep it foremost in service to the people. If we do that we can be sure there will be a Democratic President in the White House for the next four years."

The President's announcement came at the very end of the prepared text and caught every one by surprise

He made the statement in the same unruffled manner in which he had delivered the rest of his speech.

The prepared text of his speech said: "Whoever the democratic nominee for President may be this year, he will have this record to run on .... "

It was at this point that he departed from the text to make his announcement.

In this manner the 33rd President of the U. S. bowed himself out of the Presidential picture, seven years and seventy-nine days after he succeeded to the country's highest office on the death of President Roosevelt.

A few moments later he made his decision even more positive.

THE MYSORE CABINET

Announeing the names of the new Ministers to Pressmen last evening at Carlton House, Mr. K. Hanumanthaiya said that in the choice of l is colleagues he had in view men of integrity, experience in life and ability. The most important considerations in the formation of the Cabinet were loyalty to the Chief and homogeneity in the Cabinet. If loyalty and homogeneity were deficient to any extent, to that extent the speed and efficiency of the Ministry would suffer. Very highly placed personages, whom he consulted had advised him to keep loyalty and homogeneity as very important considerations in the selection of his colleagues and this advice weighed with him.

The Chief Minister rdded: "The selections I have made afford a fair representation of interests and districts. If I had not made the selections I have made and selected equally desirable persons, it would have come in the way of a fair distribution of representation among the districts. I was particular that no district should get more than one representation. Of course it is not possible to give representation to all the districts since I fixed the maximum strength of the Cabinet as six."

The New Ministers of Mysore are Messrs. K. Hanumanthaiya, Chief Minister, T. Channaiya, Kadidal Manjappa, H. Siddaveerappa, T. Siddalingaiah, and A. G. Ramachandra Rao.

Asked by reporters as he prepared to enter his car to return to the White House if there was any chance that he might change his decision, the President replied: "None whatsoever".

ON SANSKRIT

A magnificent tribute to Sanskrit language and literature was paid by Prof. John Brough, in a recent address to the Commonwealth section of the Royal Society of Arts, London.

"One of the most notable intellectual achievements of India was the early development of linguistic study," said Prof. Bough. "In the phonetic and morphological analysis of their language, the Indians had achieved by the 4th century B.C. results far in advance of anything known in Europe until modern times.

"It is well known that the Sanskrit grammar of Panini was to a large extent the stimulus which brought into being modern comparative linguistic studies at the beginning of the 19th century! In addition to purely formal analysis of language, the problems of general linguistics and the theory of meaning were discussed with a penetration and insight which still command our admiration!

"The development of logic is in fact a good example of the independence of Indian thought. Such an eminent authority as Burnet went so far as to say that of all the peoples in the world, only the Greeks and the Indians seem to have produced philosophies.

"The Sanskrit language has a most alarming capacity for punning: and in later times, the art of equivoke was developed to such a degree that we find poets who compose whole epics with a double meaning in every stanza, so that a single work may be read in one way as the story of the Mahabharatha and in another way as that of Ramayana. Even triple punning on this epic scale is not unknown.

"To be fair to the authors of these works, it must be admitted that the unravelling of their meanings involves an intellectual exercise at least comparable to chess, and rather superior to the modern crosswords puzzle. And of

course, there are occasions when a double meaning can be used with pleasing effect. Thus, for example, in Bhavabhuti's drama, *Malati Madhava*, the heroine's maidservant brings a message to the hero, who is engaged in weaving a garland of flowers: and with the modesty which the situation demands, she speaks to him apparently only about the flowers: 'Sir, the even spacing of the flowers on the thread makes your plaiting most attractive, and my mistress is curious about it. Such skilful floral work is quite new to her. She would like very much to have this fresh garland to wear round her neck.'

"But by the punning force of some of the words, her speech can also be taken to mean: 'Sir, the excellent qualities of both of you being mutually compatible, would make the union of such noble persons desirable, and my mistress is eager for it. The working of the god of love is new and strange to her. May you fall in love with her and come to clasp her in an embrace."

"Tricks of this sort, however, are merely embellishments of poetry, and in a great poet like Kalidasa they appear hardly at all. They are indicative nevertheless of a general characteristic of classical Sanskrit poetry, namely that it is a highly intellectual literature. I use this term here in preference to 'learned' which, in this context might be misunderstood to imply a scholarly aridity which, though admittedly present in much second-rate work is not predominant in the great poets.

"Under these circumstances, it was inevitable that their works should be difficult, but of those who on that score pass them by, it may fairly be said, *ardna dam metuunt amittunt vera viai*. It is difficult to choose from the extensive classical literature examples which are sufficiently typical to convey something of the quality of the poetry and which are at the same time capable of a translation which would preserve at least some fragment of the force of the original. At the best a translation can give only a hint of the nature of the foundations of literal meaning upon which the poet built his poem, and at worst may involve a degree of sacrilege comparable to the transcription of a Bach chorale for a brass band."

Prof. Brough added: "Sanskrit literature is in fact the key to almost all branches of the study of Indian civilization, and the contributions of this civilization to the development of human thought and culture generally are very considerable. Through the spread of Budhism also, India has influenced the culture of a very large part of Asia. The study of the Indian classics is the foundation for the study of one of the major civilizations of the world."

IN SYRIA

Families raising numerous children will be given free travel facilities throughout Syria under a scheme of Government awards to encourage bigger and better families.

"The order of the Syrian Family" has been created to place happy and prolific parenthood on the highest possible level and there will be five degrees to the new order.

But Syrians will have to raise a minimum of 16 children to get the highest award!

SHOCK?

He rushed into the post office. "Have you a telegram for me?" he asked, breathlessly

After asking his name, the girl behind the counter said "No."

After twenty minutes had passed he rushed in again. "Have you a telegram for me?"

Again the answer "No."

An hour later, he appeared again. This time there was a telegram. He opened it excitedly and shouted: "What a shock! My shop is on fire!"

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THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, Social, Literary, Political and Economic.

Proprietor & Editor: G. R. JOSYER, M.A., F.R.E.S. Asst. Editor: G. S. JOSYER, M.A.

Vol. XII No. 30] Monday 14—4—1952 [Price 0—1—6.

"Politics, Philosophy, & Phantasy"

G. R. JOSYER, M.A. HONS., F.R.E.S.

MEMBER, ROYAL SOCIETY OF LITERATURE, ST. SOC., HON; MEMBER AND MEDALIST, INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE, FELLOW, MYSORE UNIVERSITY 1952-53, EDITOR: VAJAVEDA II VOLS. & RIGVEDA PADA; EDITOR "RATIONALIST.

"Looking at one page I thought it must be a man of 70 to possess all that wisdom; looking at another I told myself that virile vigour of expression shows him to be a man at the prime of life; and looking at still another I thought that only a boy of twenty-one could be so absolutely sure about anything! Which is right? Why don't others put their pictures in their books so that one might turn to the pages when puzzled?"

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SOME WISE SAWS

An hour's Industry will do more to produce cheerfulness, suppress evil humors and retrieve your affairs than a month's moaning.

BENJAMIN FRANKLIN.

So much unhappiness, it seems to me, is due to nerves; and bad nerves are the result of having nothing to do, or doing a thing badly, unsuccessfully or incompetently. Of all the unhappy people in the world, the unhappiest are those who have not found something they want to do.

True happiness comes to him who does his work well, followed by a relaxing and refreshing period of rest. True happiness comes from the right amount of work for the day.

LIN YUTANG.

Real joy comes not from ease or riches or from the praise of men, but from doing something worth while.

SIR WILFRED GRENFELL.

I don't like people who pride themselves on working painfully. If their work was painful, they would better have done something else. The delight one takes in one's work is the sign of its fittingness.

ANDRE GIDE.

When men are rightly occupied, their amusement grows out of their work, as the color petals out of a fruitful flower.

JOHN RUSKIN.

Success slips away from you like sand through the fingers, like water through a leaky pail, unless success is held tight by hard work, day by day, night by night, year in and year out. Everyone who is not looking forward to going to seed looks forward to working harder and harder and more faithfully as long as he lasts.

STUART SHERMAN.

Work does more than get us our living; it gets us our life.

HENRY FORD.

The highest reward for man's toil is not what he gets for it but what he becomes by it.

JOHN RUSKIN.

* * *

I have often been struck by the fact that the symptoms of laziness and fatigue are practically identical.

* * *

Democracy is a small hard core of common agreement, surrounded by a rich variety of individual differences.

* * *

A man has no business to marry a woman who can't make him miserable; it means that she can't make him happy.

* * *

People would be surprised to know how much I learned about prayer from playing poker.

* * *

The people sensible enough to give good advice are usually sensible enough to give none.

* * *

The misfortunes hardest to bear are those which never happen.

* * *

When you have saved a boy from the possibility of making a mistake, you have also prevented him from developing initiative.

* * *

Never forget to assure a woman that she is unlike any other woman in the world, which she will believe, after which you may proceed to deal with her as with any other woman in the world.

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A NEW METAL

Better Than Aluminium?

Scientific research, something which probably originated with the alchemists of old, when they were engaged in their search for a magical formula for gold, is perpetually on the move. Especially in this 20th. century of ours, the branches are almost far too numerous to mention, in which specialists devote their whole time and energies to matters of research.

Biologists, for instance, investigate the habits of migratory birds—others study exotic birds. Botanists have discovered the secrets of all the endless varieties of trees with which Nature has endowed this earth, and the array of chemists engaged in improving and refining all known existing substances is even greater. There are those too, who, going a step further, seek to actually create new materials. In the metallurgic branch, for instance, a great deal of progress has been made during the course of time. Soft pig iron, with which our forefathers fashioned their harnesses, has practically become obsolete. Today instead, alloys of iron and other metals are produced, giving us steel, chrome-nickel steel, chrome-molybdic steel, high speed steel, as well as many others, all of which are much stronger, and offer more resistance to outside influences, than iron in its natural state.

Steel, however, isn't the latest of these metals to be discovered. New metals are being daily put to use—aluminium, magnesium, and more recently, titanium. This titanium is a special kind of metal, twice as light as steel and just as strong. Titanium has already been put to use in a number of industries, and has proved, both in its homogeneous form, as well as in alloys, to be exceptionally strong, and impervious to rust to a very large extent.

That then is how science progresses. New discoveries are being made from day to day which seek to make life easier. Then there is naturally the medical aspect of this process of discovery, and this is indeed a branch which has already contributed a great deal to mankind. Malaria, for instance, a disease which was considered incurable in former days, can now be cured and prevented by the use of quinine—a substance which has proved an excellent means of combatting this dreadful disease, and one which claims millions of victims every year in all the tropical and subtropical areas of the world. Used as a preventative against malarial fever, 400 milligrams of quinine should be taken daily as a prophylactic. On being subject to an attack it is recommended that 1 to 1·3 grams should be taken daily over a period of 5 to 7 days as a medicine. The great number who have already experienced the advantages of employing quinine will certainly be deeply grateful to those scientific research workers who discovered that quinine was invaluable in combatting malaria.

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The Rationalist.

Monday 14-4-1952

NAWAB HYDER ALI

Just as in the 17th century Shivaji shot up to prominence as a historic military commander, in the eighteenth century Hyder Ali shot up into prominence as a brilliant military personage. To Mysoreans he is known as the son of Fatte Mahammad Khan, Fouzdar of Kolar. But a Travancore writer now claims that Hyder Ali was the son of a pedlar at Ankamaly in Travancore. Following is his version :

"Prior to the consolidation of Travancore by the historic Marthanda Varma of the Venadu Royal family, the village of Ankamaly and the adjoining places were under the rule of a petty chieftain. On the western borders of Ankamaly and not far away from it, there existed an ancient family abode of a Namboodri Brahman landlord, known as "Koottaulakkattu Mana". The family owned extensive landed properties and immense wealth. The then head of the family was a gentleman of great learning and culture and was well-versed in astronomy and oriental astrology. He was a patron of learning and a protector of the poor and the helpless. Poor people of all castes and creeds flocked round him : they were allowed to live in hamlets erected in his land and to cultivate the land.

It so happened that a Musalman from Punjab, a pedlar named Ali, lived in one of the hamlets. The man had his Mohamedan partner also with him. They were very fair not only physically, but in all dealings as well. The man led a pedlar's life and thus earned his livelihood. The Namboodri Brahmin and all the other members of his family took a keen interest in the welfare of the new tenants. Thus days went on, and in due course, a son was born to the Musalman. Ali was very much rejoiced ; so also his wife. The matter was, with due respect, reported to the landlord, who rewarded Ali with some presents in accordance with the custom prevalent in those days. Moreover being an astrologer himself, the Namboodri observed the position of planets at the time of the birth of the child and predicted that when he grew up, he would become a ruler of men and kingdoms. But nobody added much weight as to what the stars forecast, as seen from the horoscope.

The child was named Yuseph Ali. He grew up to be a smart and pleasant child. Time glided on and Yuseph Ali attained his boyhood. He had his early education in Malayalam, Tamil, Sanskrit, arithmetic and astronomy, at the instance of his patron, the Namboodripad. In those remote times, youngsters were given physical training and taught the use of arms under the Malabar Kalari system. Yuseph also had his training in the Kalari. He was a very skilful athlete and a fierce warrior.

During his early days, Yuseph Ali used to accompany his father to the remote villages to push their business, But at last, the youth got tired of such a pedlar's life. One day he took leave of his parents and his benefactor, and proceeded northward. Then nothing was known of him for several months. One day he returned to Ankamaly and paid his respects to his parents and the benefactor and said that he was in the army of the Vijayanagar kingdom. Then he returned to his post. But it is reported that he was in touch with his parents and the Namboodripad through faithful messengers deputed from Vijayanagar.

After ascending the throne of Mysore as the Sultan, Yuseph Ali assumed the new name of "Hyder Ali". In due course, the ruler of

Mysore visited Ankamaly once again and paid his respects to his patron and took away his parents to his palace at the capital of his kingdom.

It is no wonder that Hyder and Tippu Sultan endeavoured hard to conquer and annex the whole of Malabar to the kingdom of Mysore. It is only natural that one should wish to see one's place of birth also included in his newly-won kingdom.

The descendants of the great landlord, who was Yuseph's benefactor and patron still live at the "Koottaulakkattu Mana" and one of their compounds is still known as "Hyder Ali Parampu", the early abode of Hyder Ali, the ruler of Mysore.

(To be continued). *Editor.*

THOMAS A. EDISON

To an appreciable extent, human beings in all parts of the world depend in some measure for their livelihood or comfort on an invention by Thomas A. Edison, an American citizen. Over a period of 62 years which embraced his active career—from 1868 to 1930—the U. S. Patent Office (a division of the U.S. Department of Commerce, issued 1,0097 patents in his name, several times as many as have ever issued to any other individual.

Thomas A. Edison was born on February 11, 1847, in Milan, in the industrial State of Ohio. He was 84 years old when he died on October 18, 1931, at Menlo Park, New Jersey, where he had done most of his work and research. Internationally recognized as one of the greatest technical geniuses who ever lived, Edison was not just a great inventor; he was a man who lived his life in accord with certain high principles.

An outstanding Edison principle was enterprise backed by hard work. To those who referred to him as a genius or as "the wizard of Menlo Park," he replied with a smile: "All nonsense; clean, hard work is what does it." When absorbed in an important experiment, he would go 24 or even 48 hours without food or sleep. And when his wife, with natural concern, sent one of their sons to the laboratory with a basket of food, Edison often refused to open the door, or, if he did open it, greeted the messenger in an irritated tone with some such remark as, "Why eat when there are more important things to do?" It was Edison, of course, who originated the famous saying "Genius is 10 per cent inspiration and 90 per cent perspiration."

Great wealth could have been his if he had wanted it. His tastes were simple, however, and he had no time to waste on "foolish" pleasures. Applause and fame he enjoyed in his quiet way. He was honoured by the rulers and leaders of many nations. In 1922 he was chosen, by popular vote, as the greatest living American. But all his honours rested lightly on him. Indeed, it seemed sometimes that he regarded them as distractions which interrupted the routine of his work.

Before Edison succeeded in perfecting the filament of the incandescent lamp (the electric-light bulb is the best known of his inventions) he had tested without success, hundreds of substances in thousands of combinations. His assistants urged him to give up the experiment as a failure. "Quit?" he replied. "Why, I have just started."

"But what have we to show for all our efforts?" they asked.

"We have learned a lot," he answered. "We have learned 8,000 ways that will not work." It took ten years and 50,000 metal combinations before he found the right one!

Thomas Edison was also an outstanding example of vocational service in action. He intended the new things which his genius gave the world for the use and enjoyment of his

fellowmen. He saw to it that prices of his products were kept at a level which would be fair both to them and to him There was the fluoroscope, for example. This is a tube or box, fitted with a screen coated with a fluorescent substance, used for examining objects exposed to X-rays or other radiation directed to or focused on the screen. Because of its vital importance in the practice of medicine and surgery, Edison did not patent it. Instead, he made it freely available to the medical profession. When Guglielmo Marconi, the Italian inventor, was perfecting wireless telegraphy, Edison aided his work by turning over to him several patents of his own which covered related fields.

Among Edison's chief interests—possibly his greatest, next to scientific experimentation —was his interest in youth. Of the many ways in which he showed it, the best known are the Edison scholarships given to students with natural abilities to finance their continued studies.

Finally, Thomas A. Edison was a great internationalist, though he probably never thought of himself in that role. Through the impetus he gave to scientific and industrial progress he was a major contributor to the improvement of the world's living standards—and he who contributes to the world welfare helps remove one of the underlying causes of discontent and war. Also as a result of inventions such as his, man is supplied with mechanical devices and aids that work for him and free his energies for use in developing the useful arts—the arts of peace, which must eventually triumph.

THE MACHINE

A machine is a great moral educator. If a horse or a donkey won't go, men lose their tempers and beat it; if a machine won't go, there is no use beating it. You have to think and try till you find what is wrong. That is real education.

The machine, furthermore, has made the present generation of average men more careful and conscientious than would have been thought possible in the Middle Ages. Just think of the millions of engines, motors and airplanes which are set going every day with human lives depending on them. Think of the millions of workmen who, as a matter of course, look over these machines daily and see that their innumerable parts are in order. And we, the public, trust our lives to them without further thought, trusting that among all those workmen no one will have made any important mistake. That is a thing which fills one with wonder!

GOOD TASTES

Good taste is not instinctive but acquired. All native tastes are bad. The taste of the young in music is abominable, in literature execrable. Good taste grows slowly through the effort to understand what is beyond us, the endeavour to appreciate what we cannot yet understand. It depends on our willingness to be bored with what is good in order that we may become bored with what is bad and so demand something better. In short, it is born of faith, the faith that the kingdom of Beauty can neither be purchased by dollars nor taken by storm, but must be approached by a process of trial and error, a willingness to learn, and the humility which is prepared to accept on faith and the judgment of others what it cannot yet dare to reject on its own.

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"Politics, Philosophy, & Phantasy"

G. R. JOSYER, M.A. Hons., F.R.E.S.

Member, Royal Society of Literature, Gt. Brn., Hon. Member and Medalist, Institut Historique et Heraldique de France, Fellow, Mysore University 1939-46. Editor: Yajurveda II vols. & Rigveda Padai; Editor "Rationalist."

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NO PROFESSIONAL MINISTERS

"In England, a doctor is not appointed Health Minister and for very good reasons. The system in England has always been that an ordinary politician is put at the head of various Government Departments and has experts to advise him. Health Ministers should be appointed from outside the medical profession. In the British system of administration, ministers are never experts. It would be a fatal mistake if the health Minister is a member of the medical profession. Although our (British) Minister of Health is not a doctor he has a large number of doctors in his Department and he listens to what they say. All through our (British) history, the Government has appointed a layman as Minister and this layman has had experts to advise him.

"For instance, at the War Office a layman would be War Minister but he would have army officers to advise him and give him all the technical information he might require. At the head of the Navy is the First Lord of Admiralty. He again is a layman and he has technical experts who are Naval Officers to advise him. So with the minister of Health. He is a layman and not a doctor but he has a staff of 80 or 90 doctors, who occupy various posts in his Ministry. In actual practice, the Minister listens to his technical advisers and generally carries out their plans but they are not allowed to govern the country, only through the Minister. When the question of compulsion comes in, the Minister has the power to check and hinder preparation for compulsion. If he were a medical man, he would probably go ahead and introduce all sorts of compulsory measures but being a layman he has more regard for the people and their susceptibilities. It is the best policy to put laymen at the head of these departments."

SAFES

Lots of people who own safes with combination locks often set the combination numbers to correspond with family birthdays or telephone numbers. That's a great mistake, according to a safe-making company official. "An expert safe-breaker can easily use his intuition to break the combination," he warned.

Safe breakers were never more ingenious than they are to-day, but to offset this safe combinations have become more tricky, and many modern safes are fitted with cunning devices to sound an alarm.

Some years ago a New York bank ordered a safe which took two years to build. The bank directors hit on a novel way of testing it. They asked the police chief to produce the cleverest safe-breakers in the city to whom they offered ten thousand dollars if he could open the safe. In less than five minutes he had succeeded—with a piece of wire!

In Britain, an electrician devised a safe that opened to the vibrations of a tuning-fork! And in another safe, said to be burglar-proof, was placed a tiny glass bottle containing liquid gas which stupefied but did not kill. A rise in temperature (caused by the safe-breaker's oxy-acetylene torch) caused it to break and set the fumes free.

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ANCIENT INDIA

Exactly how large that ancient India was we have yet to know. It was essentially a cultural sphere which went by the name of India. According to the geographer Hecatæus of ancient Ionia, the western limit of India appeared to be as far as the Caspian Sea, while its eastern limit was the limit of the earth. A little later, the famous Greek historian Herodotus, who travelled extensively in the east, and later still the Alexandrian astronomer Eratosthenes and even Ptolemy gave practically the same configuration of India in their respective maps of the world. As a matter of fact, none of these ancient geographers had any idea of the eastern part of India.

The Greeks and the Romans, who got knowledge of the world from this sort of geography, were naturally ignorant of it. Even to the whole Christendom of the early Middle Ages, it was practically unknown. It began to be known only after Islam arose and spread east and west as a new cultural power. The Moslem Arabs travelled by sea as far east as the numerous isles of the Pacific. They took a variety of spices and other commodities from there and carried them away to be sold to the West. All these lands were then within the vast cultural sphere of India, and to the West they began to be known as an integral part of it. Even subsequent to the Moslem conquest of some of these lands, the West knew them as such. That is why when Christopher Columbus sailed away to discover a sea route to India and landed in a new continent now called America, he thought it was India and called its people Indians.

Later the countrymen of Columbus, who soon came out in large numbers to this new continent and discovered that the much coveted spices were not there, began to think of India again. One of them named Ferdinand Magellan sailed from there with a good number of his co-adventurers across the vast Pacific Ocean and finally reached a group of Islands which they again thought was India and the people of which they called *Indios* or Indians. Only when some of these islands fell into the hands of the *conquistadores*, the entire group was given the name of the Philippines after the name of their king Philip II of Spain.

As to whether the continent of America or any part of it did ever come within the cultural sphere of ancient India, there is as yet no established view. Sri Chamanlal, a much travelled Indian author and journalist, seems to hold, upon his careful study of the old Aztec and the Mayan civilizations in Mexico, that it did. He published well-written illustrated articles showing what he called traces of Hindu culture among the ancient people of Mexico. Later, he wrote a book on *Hinduism in America* giving many illuminating facts in support of his thesis. In an anthropological magazine called *Antiquity*, I once came across an article by some Western writer giving a similar view. But this view has not created any great enthusiasm for further investigation even in India, nor has the world assigned any importance to it. At any rate, there is no

(*Continued on page 6.*)

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Monday 21-4-1952

NAWAB HYDER ALI

II

According to the Travancore writer Hyder Ali was born in Travancore and named Yuseph Ali, he studied Malayalam, Tamil, Sanskrit, arithmetic and astronomy, he was employed in the army of the Vijayanagar kingdom, and he assumed the name of Hyder Ali when he ascended the throne of Mysore, and he invaded Travancore because it was his birthplace.

Scholarship, research, reasoning could not be running amuck in greater confusion anywhere than in the above fanciful concoction.

So far as we know Hyder Ali was always Hyder Ali, and did not assume the name at the fag end of his life. There was no formal ascending of any throne by him, and no change of name by gazette notification or public acclaim.

Hyder Ali was not literate by his own admission, because, according to an Urdu record, he once appointed one Shaik Ayaz Governor of Chitaldrug, and when the latter pleaded his illiteracy Hyder Ali declared with heat, "keep a *korda* in your right hand and that will do you better service than pen and ink. Reading and writing! How have I risen to Empire without the knowledge of either?"

The Vijayanagar kingdom had crumbled a hundred years before Hyder Ali was born. Therefore he could never have been employed in the Vijayanagar kingdom in 1745. The Chieftains at the time in Southern India were the Nizam, as Southern Governor of the decayed Moghul Empire, the Marathas under Peshwas Baji Rao and Balaji Rao, the Nawabs of Sira and Arcot deputising for the Nizam, the Rajahs of Madura and Tanjore, the Naik of Ikkeri, and the Maharaja of Mysore.

The confusion, incoherency, and illogicalness of the Travancore account will become manifest if it is read side by side with the following.

Hyder Ali was the great-grandson of Muhammad Bhelol, an emigrant from the Punjab, who had settled in a religious capacity at Aland in Kalburga District. His sons Muhammad Ali and Muhammad Wali married at Kalburga, and then coming to Sira obtained employment as customs peons. Before long they removed to Kolar, where the elder died, upon which the other seized all the domestic property, and turned his brother's wife and son out of doors. A Nayak of peons at Kolar took them in, and when Fatte Muhammad, the son, was old enough, made him a peon (sepoy). At the siege of Ganjikota, on the troops being repulsed in a general assault, the young man distinguished himself by seizing a standard and planting it once more on the breach, which rallied the assailants and carried the day. For this exploit the Subedar of Sira made him a Nayak, and he continued to rise. But on a change of Subedars finding himself not in favour, he repaired to Arcot with 50 horse and 1400 peons: and, on failing to obtain service from the Nawab on the conditions he demanded, entered the service of the Faujdar of Chittur. The latter was soon recalled to court, on which Fatte Nayak returned to Mysore and was appointed Faujdar of Kolar, with Budikote as a Jagir, and the title of Fatte Muhammad Khan. And at Budikote were born Shebaz and his brother Hyder, the latter in 1722. That Hyder is the Nawab Hyder Ali whose name is embalmed even in Macaulay's history!

Editor.

CHILD PRODIGIES

Why are infant prodigies always boys, never girls? Fred Barlow, an authority on the subject, says the father or grandfather is probably responsible for a child's prematurely developed intellect, and quotes these remarkable cases:

Christian Friedrich Heinecken, the "Infant of Lubeck," born in 1721, is said to have talked within a few hours of birth; to have known at the age of one all the principal events in the Pentateuch; at two, the historical events of the Bible; and, at three, universal history and geography, Latin and French. People flocked from all parts to see him. In 1724 the King of Denmark had him brought to Copenhagen; but shortly afterwords the child was taken ill and predicted his own death, which occurred at the age of four!

"Wonder child" Jean Louis Cardiac, born in 1719, could repeat the alphabet at three months, read Latin at three years, translate it into French or English at four, read Greek and Hebrew at six, and was proficient at arithmetic, history, georgraphy and heraldry. He died at seven!

At nine Paul Joseph Barthez, the French physician, recited by heart all the comedies of Terence. At four Jean Phillippe Baratier could speak German, French, Latin; at five he translated the Greek Bible; at six was a member of an ecclesiastical synod and of the Royal Academy in Berlin; and at fourteen became a doctor of philosophy! He died at nineteen.

Blaise Pascal, the mathematical genius, wrote treatises on acoustics when only twelve. Seeing, as a small boy, the labour involved in his father's duties as tax-supervisor at Rouen, he began designing calculating machine, completing his first at nineteen!

Among British prodigies was historian Macaulay, who compiled a universal history at seven, and at eight he wrote a treatise aimed at converting the Malabar natives to Christianity!

Philosopher John Stuart Mill knew Greek at three, read Xenophon, Herodotus, Æsop and Lucian at six, studied Plato and Demosthenes "with ease" at ten!

Charles Wesley, nephew of John, founder of Methodism, played tunes on the harpsichord at three, rendering without difficulty whatever he heard. His mother used to tie him to the chair, while playing, to prevent his falling!

His brother Samuel was also a musical prodigy, playing the organ at three, and composing an oratorio at eight!

Pepito Ariola, a Spanish child, began playing the piano at two-and-a-half, somehow managing to sound full octaves with tiny hands that "appeared to grow while he played!"

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(Continued from page 3.)

doubt that the cultural background of the Philippine group of islands is very much Indian. So is that of many other islands scattered extensively over the south-western end of the Pacific Ocean. It was quite significant that the ancient geographers held that India extended to the furthest end of the East.

Unfortunately our knowledge of the Further India is still very limited, being chiefly, if not wholly, borrowed from some Western research scholars and anthropologists whose kinsmen have got their colonial possessions in this south-eastern region. Their researches in their respective colonial possessions are no doubt valuable. But to us these give only a faint light of the immense cultural riches that remain unexplored. Those of India who have done some work on this field are hardly any better than mere researchers. Perhaps few of them have ever been on the soil to see and study things for themselves. What we get from their second-hand productions is just a passing sense of pride that we are children of a great country whose cultural frontiers were once the furthest limit of the east. Perhaps the blighting misfortune of foreign rule enfeebled our natural impetus to delve out the immense riches of our far extensive history. But happily that is now over, and we are free again. It is now one of the urgent tasks of our national government and our free nationals to organize research expeditions to the far-flung reaches of south east Asia so that the world may know how great our ancient India was.

D. N. Roy.

DEATH BY CURSE

From the Belgian Congo comes a well-authenticated case of killing by curse.

Four Belgian doctors had struggled for 10 days to save the life of a native. He had violated a sacred taboo and been cursed to death by the local witch-doctor.

Soon after the curse was pronounced, the victim was medically examined. He was found to be in perfect shape. Only 22 years old, his life expectation was normal.

But he died in four weeks on the day predicted. The facts are published in the *Times* of Ceylon.

Civilised people who dismiss these curses as superstition do not really explain them, comments *Prediction*.

Someone is sentenced to death. His demise is foretold to the day and hour. And he dies exactly as predicted.

Superstition ?

If you dare so lightly to explain this ignorant native's death, think not that civilised people are immune from such killings.

One day medical scientists will blurt out the blunt truth which they do not disguise from one another; the truth that here in our cities, with hospitals and equipment undreamt by tribesmen, people curse themselves to untimely death.

That native of the Belgian Congo was probably killed by fear. And every day, in civilised cities, educated people die similar deaths, victims of their own imagination.

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY

BY

G. R. JOSYER, M.A. HONS., F.R.E.S.

AUTHOR

"Sociology.", "Politics, Philosophy, and Phantasy," Etc.

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G. R. JOSYER, M.A. Hons., F.R.E.S.

Member, Royal Society of Literature, St. Sirl., Hon. Member and Medalist. Institut Historique et Heraldique de France. Fellow, Mysore University 1939-40. Editor: Yajurveda II Vols. & Rigveda Padas. Editor "Rationalist."

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VOLCANIC ERUPTIONS AND AVALANCHES

A burning stream of lava began to pour forth from the crater of the volcano, Etna, on the 25th. of November 1950, and for weeks on end these violent eruptions continued. Countless villages were buried under the red-hot ash and boiling lava and thousands were rendered homeless.

The Etna, which is in Sicily, is regarded as the most active volcano in Europe, although it is not nearly so old as Stromboli or Vesuvius. This volcano has already erupted more than a hundred times and the most serious eruption seems to have been in 1619, when from 60,000 to 100,000 lost their lives. Such disasters in Nature are often experienced by the inhabitants of many tropical belts, for volcanoes are to be found in many parts of the globe.

In the more Northern areas, Nature produces other catastrophes such as avalanches, like those which occurred in the Swiss and Austrian Alps and the Italian mountains in the winter 1950-1951. The size of these avalanches was appalling; not only were countless houses completely snowed-under and whole villages isolated, but many also met their end, trapped by falling masses of snow.

Such Nature-wrought calamities are of course fatal, yet the number of victims is small when compared e.g. to the great number claimed annually by the most dangerous and wide-spread disease in the world, malaria. Malaria is found mainly in the tropics and sub-tropics and year after year, millions are attacked by it and suffer terribly with its exhausting attacks of fever. Moreover, a great many do not survive these fevers; the number of fatal cases is very high.

There is a remedy, however, to prevent and cure this disease, viz Quinine. Taken in a daily dose of 6 grains in the dangerous season, it is an excellent preventive, and to cure an attack of malaria, 15 to 20 grains of quinine should be taken daily for 5 to 7 consecutive days.

The Malaria Commission of the former League of Nations gave this advice in a report published by them as a result of their wide-spread research in malaria in 1931. Since then, this valuable advice has been followed by countless and grateful numbers.

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PEST CONTROL

Insecticides, which are now extensively used to control pests are not new to Ayurveda.

In the ancient texts, as many as 800 chemicals were listed as insecticides and fumigants and fungicides by Kumbha Muni, out of which 40 arsenicals and mercurials were condemned as definitely dangerous and a health hazard, and their use was strictly prohibited as spraying and dusting compounds. It will be very interesting to know how many combinations were made with arsenic, mercury, antimony, phosphorus, lead, zinc, tin, magnesium, potassium, sodium, iron and silver in the form of chlorides, oxides, hydroxides, sulphates, sulphites, sulphides, nitrates, nitrites, oxi-chlorides, single and multiple carbonates etc. with specific insecticidal properties.

Soluble salts were employed as solutions in water, acids, oils and dyes and used for spraying, while insoluble salts were used for dusting in dilutions with inert and bland substances like koalin, chalk, gypsum, saw dust, sand, bran and powders of vegetable barks and leaves or with calcium carbonate and perhaps with flowers and pyrethrins also.

Testing of these powders and solutions for health hazard appears to have been done by application on unbroken skin in the form of powders, emulsions, solutions and also by injection on the empty stomach in the form of solutions in milk and water or suspensions; and also by contaminating food articles by treating rice and other cereals and food grains by way of preservatives in different dilutions.

For treating food grains and cereals the best preservative is kitchen ash and cow dung ash or margosa leaves. The ancients also carried on malaria control by spraying insecticides in houses and gardens too.

MOTORISTS BEWARE

A crowd of people gathered round a man who looked considerably the worse for wear. His eyes were closing and coloured, his face was a frightful mess, he could just about stand up.

Someone had already sent for the constable, and he came bustling up with open notebook.

"Is this the pugilist who was run into by a motorist?" he asked.

"No," they told him, "this is the motorist who ran into a pugilist!"

A DEFENCE

When Dr. Robert Oppenheimer, who supervised the creation of the first atomic bomb, appeared before a Congressional committee, he was asked if there was any defence against the weapon. "Certainly," the great physicist replied confidently.

"And that is ...?"

Dr. Oppenheimer looked over the hushed, expectant audience, then whispered into the microphone, "Peace."

WORK

Every man worthy of the name puts his work before everything else in the world—even above the woman he loves. If she tries to lure him from his responsibilities so that he may devote himself entirely to her he may allow it in the beginning, but not without acute remorse: and the day will come when he will belong to the woman who puts more craft into her game.

The Rationalist.

Monday 28-4-1952

THE VEDAS AND UPANISHADS

[Broadcast from the A.I.R. Station, Mysore, in January last, and published with kind permission of the authorities thereof.]

It is said that sage Bharadwaja sought many births in order to acquire all the Vedas in their entirety. After he had passed several of them God gave him a vision in which all that he had learnt up to then appeared but like a molehill compared with the total expanse of the Vedas which looked like a colossal mountain. Therefore, the utmost that I could tell you of the Vedas plus Upanishads in a brief quarter of an hour will be like a New York sky-scraper pictured in the inner prism of a photographer's eye-piece!

The Vedas and Upanishads are to India what the Crown and Sceptre are to an anointed king. They are India's proudest and most ancient possessions. They are the world's oldest intellectual legacies. They are the only composition in the universe invested with Divine origin, and almost Divine sanctity. They are said to emanate from God, and are held to be the means for attaining God.

Their beginning is not known. They have been heir-looms of the Hindus from generation to generation from time immemorial.

When Europeans first came to know of them, they roused amazement. Guigault of France exclaimed, "The Rigveda is the most sublime conception of the great high ways of humanity." Voltaire called Yajurveda "The most precious gift for which the West has been ever indebted to the East." And we have the famous dictum of Max Muller, "I maintain that to everybody who cares for himself, for his ancestors, for history, for his intellectual development, a study of Vedic literature is indispensable."

The Vedas are four, Rik, Yajus, Sama, and Atharva. Each of them includes three kinds of hymns, Samhita, Brahmana, and Aranyaka. The Samhitas are in archaic verse: the Brahmanas and Aranyakas mostly in prose.

When did they originate? According to tradition, soon after the creation of Brahma. and long before the first Avatar of God, God revealed them to Brahma. And then when Somakaasura had stolen them and escaped to Patala, God assumed Matsyaavataara and recovered them. That places the date beyond human ken.

But some latter day scholars have however sought to fix a date. Professor Max Muller. calculating backwards,—as one would calculate in English literature, Tennyson to Spenser, Spenser to Chaucer, Chaucer to Boewulf,—puts the Rigveda at about 3000 B.C. Dr. Winternitz rebuts that and thinks that it may as well be put at 20000 B.C. Tilak argues for 450000 B.C., and others to 5000, 8100, 25000. and 30000 B.C., reasoning from some one premise or another.

It is all like the four blind men who sought to picture the shape of the elephant by each touching some one different limb of it!

The internal evidence is of as little help as the external. All the ages, bone age, stone age, copper and bronze age, iron, and gold age are mentioned in them. There are references to popular assemblies, king and ministers, physicians, labour, and written script.

Nor do the Vedas known today constitute the whole of the Vedas. Patanjali speaks of 31 branches of the Rigveda, 100 of Krishna-Yajurveda, 15 of Shukla-Yajurveda, 1000 of Sama-veda, and 9 of Atharva. But now we know of only 11 branches of all the Vedas together!

(To be continued.)

STRANGE POWERS

Have you heard of people who can see in the dark, or through walls and locked safes or read others' thoughts?

Pieter Jaarsveld, a young Boer from Bloemfontein, can actually see through the earth, he writes. Digging a patch of ground one day, he found he could see stones before his spade threw them up. Only a boy, he said nothing about it in case people laughed at him.

Then one day he was walking with a friend when he stopped and said that right beneath their feet were diamonds. The story circulated and Pieter was eventually proved right. Since then he has pointed out where coal can be found and where there is a considerable oil deposit.

An Engineer in Poland, who has managed to preserve his anonimity, discovered that he had a very embarrassing gift.

He found that he was hearing voices and music. Wherever he went his ears were full of sounds. He thought that whatever it was would go as suddenly as it came but when it showed no signs of going he decided to see a doctor. The noises, words and music, became stronger and stronger and,one day, he realized the staggering truth. Although he was nowhere near a radio set, he was actually receiving the broadcasts from Warsaw. In the bus, the theatre, the street, the home, he heard every broadcast, from chamber music to cross-talk comedians and the news.

This queer story was reported to the radio authorities and they altered their frequency. He heard no more broadcasts.

People used to laugh at Ellen Winifred, a New York woman, because of her strange ability to find whatever colour knitting wool she wanted without switching on the light! The wools were kept in a dark cupboard and all Ellen had to do was to run her hand over the balls. She always brought out the required colour!

Eventually her gift came to the ears of a scientist, who visited her. He asked her to meet a number of other scientists. They were sceptical, for the nerve fibres in the finger tips are insensitive to light and scientists do not believe in miracles. Ellen passed every test, choosing colours in different metals and materials as they were called out to her, although she was blindfolded with three thicknesses of opaque material.

The scientists are still wondering about Ellen—and Lionel Breet, another American, who has recently proved that he can see through brick walls. He was tried with a heavy safe door and enumerated the articles in the safe. He can also see through human bodies.

From Denmark comes the strange story of Peter Johannsen, who had only to wave his hand a few inches above a plate of iron filings for them to jog up and down just as they would do if a powerful magnet were waved above them. Peter used to amuse his friends by demonstrating his gift, but he had another which did not amuse his family. Every time the light was switched off they still see him. It was as if he had painted his forehead, arms and chest with phosphorescent paint. Scientists are still baffled by that one, too.

Then there was pretty Anna Sheiffler, Rumanian school-teacher, who, when asked why she refused so many dates with eligible young men, said she knew what they were thinking. This was put down to any normal girl's instinct until she proved to her friends that she could really read their thoughts. She proved she could describe accurately memory pictures in someone else's mind as well as thoughts before they were uttered.

S. B.

SRIVAISHNAVISM IN VARTHAMALAI

(R. Tirunaraniengar, B A ,)

One is not in duty bound to investigate into the flaws of Srivaishnavas. Were he to observe with his eyes, think in his mind of, and give expression to in speech to the flaws of Srivaishnavas, he will be guilty of offence towards them in the same manner even as *Piratti* (Sita) who is the head of the eternals, was guilty of offence to the Lord in sending Him to fetch the golden deer in which form Maricha appeared. It has happened thus. Having enjoyed as "हावुहावुहावु" the Holy All Transcendent Form beautiful like crores of cupids and constituted of the five celestial elements (पञ्चोपनिषन्मय), *Piratti* got herself separated from Perumal (the Lord), having been carried away by the desire for the sense object namely, the deer which to all appearances seemed to be a golden one but was not really so. She further became destined to be imprisoned by the Rakshasa consequent on the use of harsh words towards Eliya-perumal (Sri Lakshmana) who was a supreme Godly-man. There is no atonement for an offence committed by speech (against Godly-man.) ("न क्षमामि कदाचन"—it is an offence which I shall not excuse—.)

'मद्भक्तं श्वपचं वापि निन्दां कुर्वन्ति ये नराः ।
पञ्चकोटिशतेनापि न क्षमामि वसुन्धरे ॥'

Varaha Purana—Oh Vasundhara ! I can never tolerate even in a long period of years those persons who blame my devoted *bhakta* even though he be a *chandala* (श्वपच]. Such are the twelve offences.

Each of these (twelve offences) will accrue in several ways. The sources for these offences consist of 1. oneself committing these offences; 2. even if his accepted *Acharya* commits these offences, his transgression of the rules or precepts should be checked in privacy रहसि बोधयेत्; it would be an offence not to restrain the *Acharya* from such transgressions; 3. if the commission is by *paratantras* (persons subservient to others than the Lord), they should be prevented from such commission by a stroke on the back; not to so restrain them is an offence; 4. if Srivaishnavas commit offences against one another they should be approached by embracing their feet and restrained to the best of one's ability; not to do so is an offence; 5. if they fail to be restrained by him he should take refuge in Bhagavan in order to rectify them; not to do so is an offence; 6. it is an offence to make public offences committed in privacy by Srivaishnavas; 7. and it is an offence to consider those who had sought pardon for any offence committed by them, as those who committed offence against Godly-men.

The twelve remedies for the twelve offences above mentioned have necessarily to be known They are:—

१. आहारनियमम्, २. विहारनियमं, ३. अन्ननियमं ४. भोजननियमं, ५. ज्ञाननियमं, ६. स्वरूपनियमं, ७ उपायनियमं, ८. उपेयनियमं, ९. वासनियमं, १० पाकनियमं, ११. आचारनियमं, १२. संसर्गनियमम्.

1. आहारनियमम् (restriction or limitation in the matter of food); भागवतान्नम् (food which has one or other kind of relation with Godly men) alone should be partaken. [It may preferably be the remnant food that is available after the Godly-men had taken their food

'सुदूरमपि गन्तव्यं यत्र भागवताः स्थिताः ।
याचेद्भागवतस्थानं तदभावे जलं पिबेत् ॥'

though it may be at a distance that place should be approached where there are Godly men and भागवतान्नम् should be begged for and if it does not become available water should be drunk to appease hunger—. [नियमः—any minor observance or lesser vow a duty prescribed to be done but which is not so obligatory as a यम ;

'शौचमिज्या तपो दानं स्वाध्यायोपस्थनिग्रहः ।
व्रतमौनोपवासं च स्नानं च नियमा दश ॥

(To be continued)

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"Politics, Philosophy, & Phantasy"

G. R. JOSYER, M.A. Hons., F.R.E.S.

Member, Royal Society of Literature, Gt. Brn., Hon. Member and Medalist. Institut Historique et Heraldique de France. Fellow, Mysore University 1939-50. Author: Vajurveda II vols. & Rigveda Pada; Editor "Rationalist."

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JUSTICE AT WORK

[The following report of the Judgment in Justice R. Puttarja Urs's suit against the President will be read with interest.]

" In the High Court of Punjab (Circuit Bench)
At Delhi, C. O. No. 168 of 1951.

Shri R. P. Urs; Plaintiff by D. D. Chawala, *Advocate.*

Versus

State Respondent by Mr. S. M. Sikri, *Advocate General.*

The plaintiff in this suit was appointed Judge of the Mysore High Court in a substantive capacity in June 1948. Under the Constitution which came into force on the 26th January 1950, Mysore is one of the States enumerated in list B of Schedule 1, which States in consequence have become generally known as B Class States. Provision was made by Article 376(2) of the Constitution for the continuance in office of Judges of the High Courts in B Class States who did not " elect otherwise." Plaintiff did not elect otherwise and on the 26th January 1950 he made an affirmation in accordance with Article 219 of the Constitution. Whether such an affirmation was necessary is perhaps open to argument, but need not be considered here. Plaintiff undoubtedly became a Judge of the Mysore High Court under the Constitution. Plaintiff claims that as such Judge he was entitled to remain in office until he attained the age of 60 years, by reason of Article 217(1) read with Article 238. He could not be removed except under the procedure laid down in Article 124. On the 6th February 1950, however, plaintiff received an order dated the 26th January 1950, signed by the President which order was in the following terms. " No. F. 235-p/49 order. New Delhi dated 26th January 1950.

In pursuance of the provisons of clause (2) of Article 376 of the Constitution, I hereby determine that Sri R. Puttaraj urs, Puisne Judge of the High Court in the State of Mysore shall, notwithstanding anything contained in clauses (1) and (2) of Article 217, but subject to the proviso to clause (1) of that Article, continue to hold office until and including the first February, 1950.

26-1-1950. Sd/- RAJENDRA PRASAD, *President.*

The contention of the learned Advocate for the plaintiff is that plaintiff by not " electing otherwise " on the commencement of the Constitution became under clause (2) of Article 376 a Judge of the Mysore High court. He claims that the non-obstente proviso to this clause, namely " and shall, notwithstanding anything in clauses (1) and (2) of Article 217 but subject to the proviso to clause (1) of that Article, continue to hold office until the determination of such period as the President may by order determine " is an enabling provision whereby it was made possible to continue as Judges persons who did not possess the qualifications required by clause (2) of Article 217 or who had already reached the age of 60 years. He urges that the tenor of Article 376 is positive and not negative. He maintains that Judges already serving in the High Courts of B Class States were considered to be and were dealt with on exactly the same footing as Judges serving in the High Courts of A Class States with the exception only that provision was necessary to meet cases of Judges of B Class States who, at the commencement of the Constitution, had already passed the age of 60 years. Plaintiff was not a Judge in respect of whom special provision of superannuation age was necessary. No determination of the period of his service under Article 376(2) was required. If, however, determination was necessary, it must have been made in conformity with the age laid down in Article 217(1).

I do not think this argument can be accepted. It seems clear that in the case of every Judge

holding office in a B Class State immediately before commencement of the Constitution who did not "elect otherwise" an order of the President determining the period for which he should hold office under the Constitution had to be made under Article 376(2). This being so, is it permissible to read into the Article a limitation upon the power of the President which is not there? I do not think it is. If the intention of the framers of the Constitution had been as is claimed, there was no difficulty in it being so expressed. For the last part of Article 376(2) following the words "of that article" might have been subsituted such words as "continue to hold office until he attains the age of 60 years or such higher age as the President may by order determine."

I understand that before the commencement of the Constitution Judges in the High Courts of the States now known as B Class States served under conditions of service or under contracts the terms of which varied considerably in different States. It was possible, of course, for the Constitution to have terminated the tenures of all such Judges as an act of State, and to have made provision for reappointment of such Judges whom it was thought expedient to continue. This was not done. I do not know why. A possible reason is that this would cause an interval immediately after the commencement of the Constitution in which the High Courts could not have functioned. It is perfectly true that the order passed determining the service of the plaintiff was virtually an order discontinuing his service following the coming into force of the Constitution. It is also true that by becoming a Judge for a few days under the Constitution plaintiff incurred the prohibition of Article 220. It is to be remembered, however, that Article 217 applies to Judges appointed under the Constitution, and plaintiff was not a Judge appointed under the Constitution. He became a Judge by virtue of Article 376(2). which is not the same thing. and he became so under the express disability that his term of office was subject to an order to be made by the President. I cannot see justification for imposing limitation upon the nature of such order.

My answer to the first issue is that the order made by the President was an order within his powers under Article 376(2) of the Constitution."

4-4-1952 Sd/- ERIC WESTON.
Chief Justice.

Central Food Technological Research Institute

Tenders are invited for the cultivation of about 50 acres of land in the rear part of the institute grounds suitable for dry cultivation, to be taken on a temporary lease for a period of not exceeding three years. Applications with terms of annual rent offered may be sent to The Director, Central Food Technological Research Institute, Mysore, so as to reach him not later than 15th May, 1952.

The Rationalist.

Monday 5-5-1952

THE VEDAS AND UPANISHADS

(*Continued.*)

[Broadcast from the A.I.R. Station, Mysore, in January last, and published with kind permission of the authorities thereof.]

But they have been beautifully kept. They are word-perfect, letter-perfect, and sound-perfect. The Vedic chant is like the Niagara Falls set to Handel's or Mendelssohn's music. Each word of a hymn is spoken with fixed accents, upwards or downwards. Any violation, however slight, would result in grave consequences.

मन्त्रो हीनस्स्वरतो वर्णतो वा मिथ्याप्रयुक्तो न तमर्थमाह।
स वाग्वज्रो यजमानं हिनस्ति यथेन्द्रशत्रुस्स्वरतोपराधात्॥

"If a mantra is mispronounced either in letters or accents, it will express a wrong meaning and bring ruin on the pronouncer, as the word Indra-shatru did owing to faulty accent." The story is that Thwashta, hating Indra mortally, performed a sacrifice, and in asking for the boon, instead of pronouncing '**इन्द्रशत्रुर्वर्धस्व**' "Create one who will destroy Indra," he pronounced '**इन्द्रशत्रुर्वेर्धस्व**' which meant "Create one who will be destroyed by Indra," and we know that his gallant son, Vritra, was destroyed by Indra.

The Upanishads are 108 in number, known as '**अष्टोत्तरशतोपनिषत्**'. Among them ten, called "Dashopanishads," are held in the highest esteem. They are, Isa, Kena, Katha, Prasna, Mundaka, Mandukya, Chandogya, Brihadaranyaka, Eeshaavaasya, and Shvetaashvatara. They form the steel frame of the Vedanta. The great seers of old, with their heart, mind, intellect, and brains sharpened by fasting and meditation, had penetrated the veil which shields the facts of life and Creation, and summed up the cream of their knowledge in the Upanishads. Sage Vyasa's great Brahma-sutras are based on them, and they influenced potently the mid-Eastern, and Greek and Roman philosophies.

Brief examples from the Vedas and Upanishads might give listeners an idea of their language and contents. The first verse of the Rigveda runs,

अग्निमीळे पुरोहितं यज्ञस्य देवमृत्विजम्।
होतारं रत्नधातमम्॥

Professor Macdonell, historian of Sanskrit Literature and author of the Vedic Reader, translates it, "I praise thee, Agni, domestic priest, God, minister of sacrifice, herald, most prodigal of wealth."

We owe great respect to Dr. Macdonell for his services to Sanskrit;—we treasure a letter from him dated 1927.—Yet we cannot help being struck by the number of mistakes in the above rendering. The verse means, really "I pray to sacred Agni, the arch-priest, Ritwik, and Hota of the sacrifice, and most munificent bestower of wealth."

Did they worship all sorts of Gods? No. They knew God was One, and say in the Rigveda.

इन्द्रं मित्रं वरुणमग्निमाहुरथो दिव्यस्ससुपर्णो गरुत्मान्।
एकं सद्विप्रा बहुधा वदन्त्यग्निं यमं मातरिश्वानमाहुः॥

"God is one. But people call Him variously Indra, Mitra, Varuna, Agni, Yama, Maatarishva, or the bright feathered king of birds."

G. R. JOSYER.

(*To be continued.*)

SWISS DEMOCRACY

The Swiss keep their heads in politics in a remarkable way. I had been told that Switzerland leads the world in popular self-government, but I had to go there to feel how true it is. There is not only no king or dictator, but no President or Prime minister! The country is run by a "collegium" of seven men whose presiding officer is newly elected every year, and has no special authority anyway. A good way to find out who he is at any given time is to go to Bern and watch for him coming to his job on a tram or a bicycle very early in the morning! One state counseller, when asked why he always rode third class, answered: "Because there isn't any fourth!"

The Swiss actually don't *like* Grand Moguls, as most democrats secretly do. Except in wartime, they won't even have a general in the army—and then only one. The army is the whole able-bodied male population, every one of whom is a trained soldier with a well-oiled gun, cartridges, and a uniform in his home. (A paradise for revolutionists, if only there were something to revolt against!) On Sunday all over Switzerland you hear rifle shots mixing with the melodies of larks and cowbells. That's the Swiss Army getting ready to defend their country.

Every other Sunday, moreover—or it seems that often—the whole male population goes to the polls and votes. The issue may be whether to enter a League of Nations, or found a university, or buy some newfangled dust carts. The Swiss people actually decide everything at the polls; they even elect their schoolteachers. The initiative and referendum are the heart of their political life. And these measures are only a substitute for the old *Mandsgemeinde*, in which the whole population of a canton would meet in a meadow or public square, and decide all questions by voting with raised hands. In the five cantons which are small enough, this direct form of democracy still survives.

The Swiss are so busy with their task of self-government—at least many will say this with a straight face—that women's suffrage is impossible! If the whole family has to go and vote every day or two, who is going to get the meals?

M. E.

SANSKRIT BOOKLETS

Sriyut B. Shamanna, F.C.A., Chartered Accountant, under the pen-name of Ramadas Sri Krishna Jayanti Gosayi has been seeking to serve the public by bringing out booklets with easy lessons in Sanskrit as well as Hindi which give a working knowledge of the two important languages, the former being the treasure-house of our culture, and the latter the lingua franka of India.

Some people seem to think that Sanskrit Grammar is a very hard thing, and that one has to study it with pains in order to understand Sanskrit books. To reduce the pains they want the Grammar to be simplified! That is idiots' talk.

Nobody learns Grammar first and then learns its language. The Canarese child, Tamil child, English child, are not taught Grammar before they speak the language. It is the same with Sanskrit. As you know more and more of the language you can pick up its grammar.

Sri Ramadas Krishnajayanti Gosayi's books exemplify this and deserve to be made widely popular.

Besides writing and publishing the books, he is giving a fillip to their study by offering substantial prizes for competition under the auspices of Sri Rama Bhajana Sabha, Malleswaram, Bangalore, in September next.

We commend Sri Ramadoss's patriotism, as well as his enterprise.

C. F. T. R. I. ACTIVITIES

Progress of Fruit Technology

The Central Food Technological Research Institute has standardized a new technique of eliminating the bitter principle and off-flavour in the preparation of orange juices and squashes. Dr. G. S. Siddappa, Senior Scientific Officer, Division of Fruit Technology, exhibited the isolated bitter principle and discussed the processing of orange juice in a Seminar Meeting held at the Institute on the 12th April

Manufacture of Vitamin in India

Mr. B. H. Krishna of the Central Food Technological Research Institute, Mysore, delivered a lecture on "The Chemical Engineering aspects of the manufacture of vitamins in India" in a Seminar Meeting held at the Institute on the 19th last. He stated that the four vitamins for which there is a great demand are 1. Nicotinic acid, 2. Ascorbic acid 3. Vitamin 'A' and 4. Ribo-flavin. These he added could be manufactured economically in the country.

ALL INDIA RADIO, MYSORE

In the series of special programmes "Treasure House of memory," the A. I. R. Mysore, have invited Sri G. R. Josyer, to give a talk on "Sreerangapattana," on the 13th May 1952 at 9-15 p.m.

Sow. Leelavathy, grand-daughter of Mr. and Mrs. G. Mallanna, Jamindar, Mysore, with Chi. M. D. Mahadev, M.Sc., on 4-5-1952, at Sadvidya Pathasala, Mysore.

MARRIAGES

Chi Ra. Gopeechandaraje Urs, nephew Srimanth Sardar D. Devaraje Urs, with Chi Sow. Nagaratna lakshammanni, niece of Sirdar K. Gopalaraje Urs, on 7-5-52, at Karanjee Mansions, Mysore.

Chi. Sow. Susheelamma, daughter of Mr. and Mrs. V. Venkatappa, Assembly President. with Sri D. Chikkanna, B.A. LL.B., on 7-5-52. at Tittamaranahalli, Chennapatna Tq.

Captain B. K. Satyan, son of Mr. and Mrs. N. Krishniengar, Rtd. Superintending Engineer, Mysore, with Chi. Sow. Rajalakshmi, daughter of Sri Rao Saheb S. V. Iyer, Wellington, on 7-5-52, at Wellington, and

Chi. Sow. Kowsalya, daughter of Mr. and Mrs. N. T. Chari, with Chi. M. S. Rajagopal, B.E., on 7-5-1952. at 439, Malleswaram, Bangalore.

Sow. Bhagyalakshmi, daughter of Mr. and Mrs. N. Krishniengar, with Chi. Krishnaiyengar, son of Sri K. V. Iyengar, Hyderabad, on 12-5-1952 at Mysore.

Sow. Suseelamma, daughter of Sri M. R. Venkatasubba Sastry, M.A., B.T., Mysore, with Dr. B. K. Satyanarayana Rao, M.B.B.S., son of Dr. B. K. Subba Rao, Rayadurg, on 11-5-1952, at Maharaja's Choultry, Mysore.

C. R. Ramachandra Rao, B.Sc., B.E., son of Sri C. Raghavendra Rao, Bank of Mysore, with Sow. Premalatha, daughter of Sri Sitharama Rao, Salem, and

Chi. Sow. Sarayu, daughter of Mr. and Mrs. V. Shamanna, Mysore, with Chi. G. H. Janakiram, B.A., B.L., son of Sri G. Hanumantha Naidu, Krishnagiri, on 7-5-52, at 958 Dewan's Road, Mysore.

Chi. Sow. Lalitha, foster daughter of Mr. and Mrs. M. V. Sanathkumar, with Chi. T. S. Sukumar, son of Sri T. Shantharajappa, Mysore, on 7-5-1952 at 1020 Chamarajapuram, Mysore.

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY

BY

G. R. JOSYER, M.A. HONS., F.R.E.S.

AUTHOR

"Sociology," "Politics, Philosophy, and Phantasy," Etc.

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Modern Review, Calcutta.

"**A Splendid History.**" Dr. Sir C. R. Reddy, Pro-Chancellor.

"**Exceedingly valuable and interesting book.**" Professor, K. N Venkatasubba Sastry, M.A., Ph.D, Simla.

"**Profusely illustrated, attractively produced, and very readable**". **Hindu,** Madras.

"Amply fulfils the specific object with which it has been written, and the Yadava Dynasty in Mysore has been well served by the author in this popular account of their character and achievements." **Indian Express,** Madras.

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A Young Civilian.

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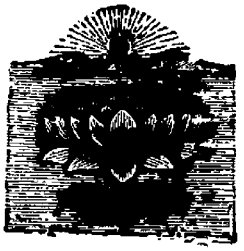

THE RATIONALIST

A Weekly

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Proprietor & Editor: G. R. JOSYER, M.A., F.R.E.S. Asst. Editor: G. S. JOSYER, M.A.

VOL XII No. 34] Monday 12—5—1952 [PRICE 0—1—6.

"Politics, Philosophy, & Phantasy"

G. R. JOSYER, M.A. HONS., F.R.E.S.

MEMBER, ROYAL SOCIETY OF LITERATURE, GT. BRN., HON; MEMBER AND MEDALIST, INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE. FELLOW, MYSORE UNIVERSITY 1938-39. EDITOR: YAJURVEDA II VOLS. & RIGVEDA PADA; EDITOR "RATIONALIST."

"Looking at one page I thought it must be a man of 70 to possess all that wisdom; looking at another I told myself that virile vigour of expression shows him to be a man at the prime of life; and looking at still another I thought that only a boy of twenty-one could be so absolutely sure about anything! Which is right? Why don't others put their pictures in their books so that one might turn to the pages when puzzled?"

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JUSTICE AT WORK

II

[Last week we published the Judgment of the Delhi High Court in Justice R. Puttaraja Urs's suit against the President. Since Mr. Puttaraja Urs's case is very well known to Mysoreans, we publish below the application of Justice Puttaraja Urs in the Letters Patent Appeal which he has filed. Ed.]

"1. That the decision of the learned Chief Justice on issue Nos. 1 and 2 is against law and contrary to all the accepted canons of interpretation.

2. That the plaintiff had challenged the validity and legality of the written statement filed in the case and an issue was also raised in this respect by the subordinate judge and without first deciding this issue no other issues should have been struck or considered or decided.

3. That the two issues struck by the court were not proper in form and law. The first issue was so general as not to enable the court to rivet its mind on the various points involved in it, and this is clear from the order itself.

4. That besides the two issues struck and considered by the learned Chief Justice there were other material issues such as for instance re-inquiry, abrogation, etc. which went to the root of the case. No arguments were addressed on these issues and the court has woefully erred in giving findings on these points without formally framing issues and hearing arguments and then recording findings.

5. That the plaintiff had applied for production by the defendant Union of a number of documents and answers to interrogatories bearing on the issues. The learned Chief Justice ought to have ordered their production and should have decided the issue in the light of these documents and answers to the interrogatories administered by the plaintiff.

6. That the learned Chief Justice has not taken into consideration even a tithe of the arguments addressed to him on behalf of the plaintiff. He has not discussed even the most effective of them and has based the decision solely on his *ipse dixit*.

7. That while deciding issue No. 1, the learned Chief Justice did not refer to Article 375 which was an omnibus article to continue all courts, all authorities and all officers, judicial, executive and ministerial. He has overlooked the importance of Art. 238 which made Art. 217 applicable to Part B States without any amendment or modification.

8. That the learned Chief Justice ought to have held the Art. 376(2) was an enabling article, supplementary to Art. 217 read with Art. 238, and had not the effect of abrogating or in anyway restricting the scope of, or amending, these articles.

9. That the learned Chief Justice has erred in interpreting Art. 375(2) as giving President power to fix the term of office of Judges of Part B States, who were less than sixty years of age and were otherwise qualified under Art. 217, for any period within those sixty years. The learned Chief Justice ought to have held that Art. 376(2) came into play only to continue Judges who had been super-annuated or had otherwise incurred disabilities and could not continue under the Constitution

10. That the learned Chief Justice has not considered the effect of the non-obstante clause in Art. 376(2). He also failed to appreciate the use of the words "continue to hold office" as opposed to "hold office" which expressions are used in two different contexts throughout the Constitution. The expression "continue to hold office" has been used in Art. 376(2) to enable the President to fix a term when the statutory term up to sixty years of age had expired. The interpretation of Art. 376(2) by the learned Chief Justice is opposed to its simple and pure grammatical construction.

(To be continued.)

POOR EINSTEIN

Einstein was on his way to a scientific congress in Chicago. On the journey he felt hungry and went into the dining-car. The waiter showed him the menu, but, unfortunately, the celebrated professor found he had left his glasses in the compartment. Next to him was a Negro and he asked if he would kindly read to him what was on the menu. With a smile, the latter replied: "I am sorry, sir, but I've not learned how to read either."

IN 2000 A.D.

Two little girls were playing "house-hunting."

"Do you have any parents?" asked the child, who was the estate agent. The other said "yes" a little diffidently.

"Well, I'm very sorry," replied the other, "but in that case I can't let you have the flat. Parents are too destructive."

KING VS. PRESIDENT

Father: "Now, do you understand the difference between a king and a president?"

Son: "Yes, a king is the son of his father, but a president is not."

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COMPARISON

"Can anything be worse than being old and and bent?"

"Yes, being young and broke."

ALL INDIA RADIO, MYSORE

In the series of special programmes "Treasure House of memory," the A. I. R. Mysore, have invited Sri G. R. Josyer, to give a talk on "Sreerangapattana," on the 13th May 1952 at 9-15 p.m.

MARRIAGES

Sow. PADMALATHA, daughter of Mr. & Mrs. A. S. Mallappa, Bank of Mysore, Ltd, Bangalore, with Chi. SIDDARAMAPPA, son of Dewan Bahadur Sivappa Dandappa Manvi, Gadag, on 12–5–1952 at Chamarajapet, Bangalore.

Chi. R. KRISHNAMURTHY, son of Sri R. S. Ramakrishna Iyer, Auditor, Mysore, with Sow. ANANTHALAKSHMI, daughter of late M. S. V. Iyer of Melarkode, at Pulleppady, Ernakulam, on 7–5–1952.

Sow. KAMALA, daughter of Sri S. Sangiah, Mg. Director, Sangameswara Motor Service, Mysore, with Chi. K. R. NANJUNDASWAMY, son of Sri K. Ramaswamiah, Land-holder, Mandya, on 7–5–52, at Seethavilas Agrahar, Mysore.

Sow. KAUSVLYA BAI, daughter of Sri H. R. Ranga Rao, Mysore Co-operative Society Ltd., with Chi. P. N. VENKATARAMA RAO, B.Sc., on 12–5–1952 at 1348, Krishnamurthipuram, Mysore.

Sow. MAHADEVAMMA, daughter of Natyakalavisharada M. C. Mahadevaswamy, Mysore, with Chi. V. MALLIKARJUNAPPA, on 11–5–52 at K. S. S. Pathasala, Vanivilas Road, Mysore.

Sow. PADMINI, and Sow. VEDAVALLI, daughters of Sri M. O. Krishnaswami, Bangalore, with Chi. S. RAMASWAMY, and S. T. THIRUMALACHARI, respectively on 15–5–52 at Malleswaram, Bangalore.

The Rationalist.

Monday 12-5-1952

THE VEDAS AND UPANISHADS

(*Continued.*)

[Broadcast from the A.I.R. Station, Mysore, in January last, and published with kind permission of the authorities thereof.]

The Yajurveda has the following great precepts of life:

सत्यं वद, धर्मं चर, स्वाध्यायान्माप्रमदः। मातृदेवो भव, पितृदेवो भव, आचार्यदेवो भव। यान्यनवद्यानि कर्माणि, तानि त्वयोपास्यानि। नो इतराणि।

"Speak truly. Act righteously. Cultivate your studies. Revere your mother, father, and guru. Undertake nothing that is sinful."

This is from Samaveda:

सेतूंस्तर दुस्तराम्, अक्रोधेन क्रोधं, सत्येनानृतम्॥

"You bridge the unbridgeable: overcome anger by mildness: conquer untruth by truth."

Now a few gems from the Upanishads:

दिव्यो ह्यमूर्तः पुरुषस्सबाह्याभ्यन्तरोह्यजः।
अप्राणो ह्यमनाश्शुभ्रो ह्यक्षरात्परतः परः॥
एतस्माज्जायते प्राणो मनस्सर्वेन्द्रियाणि च।
खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी॥

"God is formless, all-pervading, without birth, without life, without mind, immaculate, transcendent. From Him life, mind, and senses emanate, and sky, air, light, water, and bountiful mother earth", says Mundakopanishat.

अग्निर्यथैको भुवनं प्रविष्टो रूपं रूपं प्रतिरूपो बभूव।
एकस्तथा सर्वभूतान्तरात्मा रूपं रूपं प्रतिरूपो बहिश्च॥

"Just as fire takes many shapes and forms on earth, and still remains fire, so the great Divinity lies inside the hearts of all living beings, and even outside, and yet remains one", says the Kathopanishat. Also,

यदा सर्वे प्रभिद्यन्ते कामा येऽस्य हृदि स्थिताः।
अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते॥

"When the many desires which entangle the heart are overcome and driven away, then the soul becomes immortal and attains God."

The Eesbaavaasya observes,

यस्तु सर्वाणि भूतानि आत्मन्येवानुपश्यति।
सर्वभूतेषु चात्मानं ततो न विजुगुप्सते॥

"He who realises that all things that exist are one with God, and sees God in all things that exist, will be cleansed of all prejudices."

हिरण्मयेन पात्रेण सत्यस्याऽऽपिहितं मुखम्।
तत्त्वं पूषन्नपावृणु सत्यधर्माय दृष्टये॥

"The face of truth is obscured by a golden mask; remove that mask, O Indra, and make truth and righteousness visible to us."

And last, the motto of our Republic, is an adaptation from the famous passage in Mundakopanishat;

सत्यमेव जयते नानृतं सत्येन पन्था विततो देवयानः।
येनाक्रमन्त्यृषयो ह्याप्तकामाः यत्र तत्सत्यस्य परमं निधानम्॥

"Truth alone prospers, not untruth. Truth widens the road to that blessed abode, where sages who have attained beatitude fore-gather to worship the eternal verity."

Thus the Vedas and Upanishads are a legacy left by our ancestors for us to know the truth about the world, about life, about God. They are so simple, so sweet, so persuasive, so honest and sincere, as to be understandable even to a child which knows Sanskrit. Not only have they furnished the regnant philosophy for India from their date up to the present, but have also proved fascinating to mystics outside India. Schopenhauer, the chief of modern pantheists of the West, reading Anquatil du Perron's Latin translation of a

Persian rendering of the Upanishads, exclaimed, "It is the most rewarding, and most elevating reading which there can possibly be in the world. It has been the solace of my life, and will be of my death." Professor Royce of Harvard University deemed the philosophy of the Upanishads sufficiently important to expound it in his Gifford Lectures before the University of Aberdeen in 1900, and to introduce some original translations especially made by his colleague, Professor Lanman. Professor Deussen of the University of Kiel has always regarded his thorough study of the Vedanta Philosophy as a reward in itself, apart from the satisfaction of contributing so largely to the West's understanding of its teachings. For, in the Upanishads he has found Parmenides, Plato, and Kant in a nutshell. and on leaving India in 1893, in an Address before the Bombay Royal Asiatic Society, he gave it as his parting advice, "The Vedanta, in its unfalsified form, is the strongest support of pure morality, and the greatest consolation in the sufferings of life and death. Indians, *keep to it.*"

And exactly 60 years after Deussen, in the year of grace, 1952, we have to repeat Deussen's curt behest, "Indians, keep to it!"

G. R. JOSYER.

WELL-DIGGING

Tom was smiling all over his face. "I've a dandy job now, Mick," he told his friend.

"Who are you working for, Tom?" asked Mick.

"Casey, the contractor," said his friend.

"What are you doing?" asked the other.

"Digging a well," replied Tom. "I've dug down so far now that the boss can't see if I'm working or not."

* * *

That has been the fate of much of the well-digging in the State!

A PLEASANT FUNCTION

The Akashavani Recreation Club, Mysore, celebrated their Annual Day under the auspices of Hon'ble K. Hanumanthaiah, Chief Minister. The function was attended by the elite of the City.

After invocation by Srimathi Rajamma. the President of the Club, Mr. T. S. Tatachar, welcoming the Chief Minister, explained its many-sided activities. and both he and the Secretary, Mr. S. Krishnamurthy, spoke of the esprit de corps among the members of the Club, and paid tributes to the talents and qualities of Dr. A. M. Natesh, the Director-in-charge. The Akashavani artistes entertained the audience with choice selections from their rich repertoire. The guests were then enlivened by a high-class fancy dress display by members of the Club. The winners in these and several sports competitions were awarded pretty prizes, which the Chief Minister graciously distributed. In a brief speech he also complimented the Akashvani personnel on their team spirit and pleasant relations with the Head of the Institution, and wished that other offices in the State would copy their fine example in that respect. Dr. Natesh, the Asst. Director, with characteristic eloquence, offered thanks to the Chief Minister and assembled guests, and to the various Departmental personnel of the city who had kindly co-operated in making the function a success. The singing of the National anthem brought the enjoyable function to a close.

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The Manager,
"Rationalist", Mysore.

WINDPOWER AS A MOTIVE FORCE

That windpower can be used is not new. Centuries ago wind was already used to help sailing-boats cross the seas and to the end of the 19th century no means of propulsion was known other than oars. On land the wind was also harnessed to produce energy, for instance by means of windmills which were and still are found in great numbers in the Netherlands.

In the 20th century, the technical century in which everything is studied scientifically, wind-power was also measured and the conclusion was reached that for instance on the West coast of England so much wind blows every year that it would be sufficient to produce 3·75 to 7·5 millions kilowatt-hours of electricity, which would mean that no less than 2 to 4 million tons of coal could be saved.

No wonder, therefore, that they are busy experimenting with installations for wind-power in order that the wind may be used. The same experiment was tried for years in Denmark.

The one thing to be deplored after this research is that for so many centuries year by year all this costly wind has been blown away and lost.

However, this is not the only thing which is wasted on the globe: countless human lives are needlessly squandered every year. In the tropics and subtropics millions of human lives are forfeited every year due to malaria, the most widespread disease on earth. Still more millions suffer from severe attacks of malaria fever every year and are thus lost to labour, causing much economical damage. The worst of it is that all this is unnecessary as there is a drug which cures and prevents malaria: Quinine. As a preventive for malaria 400 milligrams Quinine should be taken daily during the whole season of fevers; as a cure for a malaria attack one should take 1 to 1·3 gram daily for 5 to 7 consecutive days. This prescription was given by the very expert Malaria Commission of the former League of Nations in their 1938 report.

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Proprietor & Editor: G. R. JOSYER, M.A., F.R.E.S. Asst. Editor: G. S. JOSYER, M.A.

VOL XII No. 35] Monday 19—5—1952 [PRICE 0—1—6.

"Politics, Philosophy, & Phantasy"

G. R. JOSYER, M.A. HONS., F.R.E.S.

MEMBER, ROYAL SOCIETY OF LITERATURE, GT. BRN., HON. MEMBER AND MEDALIST, INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE, FELLOW, MYSORE UNIVERSITY 1939-50. EDITOR: YAJURVEDA II VOLS. & RIGVEDA PADA; EDITOR "RATIONALIST.

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JUSTICE AT WORK

[Last week we published the Judgment of the Delhi High Court in Justice R. Puttaraja Urs's suit against the President. Since Mr. Puttaraja Urs's case is very well known to Mysoreans, we publish below the application of Justice Puttaraja Urs in the Letters Patent Appeal which he has filed. Ed.]

III

11. That the learned Chief Justice has erred in ignoring the intention of the constitution-makers which was apparent from the fact that the Art. 376(2) found place in part XXI of the Constitution, headed "Temporary and Transitional Provisions." The learned Chief Justice ought to have taken into consideration the statement of Dr. Ambedkar, read out to him in court, which the Doctor made on the floor of the Constituent Assembly and described this article 376(2) as merely a "carry over" provision, which had not the effect of rescinding or over-riding substantive provisions of the Constitution and which would have cleared the confusion that the Chief Justice was labouring under.

12. That the learned Chief Justice has erred in holding that the plaintiff was not a a Judge appointed under the Constitution and could not claim the benefit of article 217(1) guaranteeing tenure upto the age of sixty years.

13. That there is obvious contradiction in the judgment of the learned Chief Justice when at one place he says that the plaintiff became a Judge under the Constitution, and at another place, that the plaintiff was not a Judge appointed under the Constitution. The distinction sought to be made is without a difference. Further as the learned Chief Justice expressed disagreement with this argument of the learned counsel on the opposite side, the plaintiff counsel was misled and did not address counter arguments to show the absurdity the acceptance of that argument would lead to.

14. That the learned Chief Justice ought to have, after conceding that the order was virtually an order of dismissal, held that it offended Art. 124 and was at once outside the scope of Article 376(2).

15. That the learned Chief Justice has not considered the conflict with other articles of the Constitution which his interpretation of Art. 376(2) raises, though lengthy arguments were addressed on this point by the Plaintiff's counsel. The principle of harmonious construction of statutes has been ignored.

16. That the learned Chief Justice ought to have held that the order offended against the provisions of Art. 238, Art. 375, Art. 14, and Art. 15, and that it varied the pension and leave allowances of the plaintiff to his disadvantage and consequently militated against article 221 read with Art. 238 (13).

17. That the learned Chief Justice erred in propounding the contentions which were never raised by the defendant Union.

18. That issue No. 2 did not arise from the written statement as the defendant had not objected to the court going into the question of malafides of the order. The learned Judge erred in raising this issue.

19. That the finding of the learned Chief Justice goes beyond the scope of issue No. 2. The plaintiff has been prejudiced by the Chief Justice not framing a subsidiary issue as to the allegations constituting averments of malafide, and, by his disposing of the issue without affording an opportunity to the plaintiff to substantiate his allegations or to discuss their full implications.

(*Continued on page 6.*)

STUTTERING

The Egyptians had a hieroglyph for "stuttering". And through history a pretty fair cross-section of famous men have stumbled in their speech. They include: Aristotle, Demosthenes, Aesop, Roman Emperor Claudius, King Charles I of England, Charles Lamb, Erasmus Darwin (father of Charles), Winston Churchill (as a youth), and the late King George VI of England.

For more than 2,000 years scientists have debated what causes stuttering and how it can be cured. Aristotle blamed his affliction on a recalcitrant tongue. Hippocrates, father of medicine, argued that the tongue was too cold and should be cauterized. The Roman medical writer Celsus recommended breathing exercises and dollops of horse-radish. Lord Francis Bacon, convinced that stuttering started from a very cold, dry, or rigid tongue, counselled "a little wine to warm the tongue."

In modern times scientists have noted that four out of five stutterers are men And anthropologists have remarked that primitive peoples don't stutter.

Last week two new miscellaneous observations about it cropped up. Speaking at the University of California, Dr. Alfred C. Kinsey, pundit of sex, said that stutterers cease to falter when they are sexually stimulated.

Off on an entirely different tack, Dr. John C. Snidecor, speech professor at the University of California at Santa Barbara, reported a visit of several months among the Shoshone and Bannock Indian tribes of south eastern Idaho. He personally interviewed 800 full-blooded Indians and received reports on 1,000 more. Not one stuttered. "From eighteen to 40 stutterers would have been discovered in a normal similar-sized white population," Snidecor observed.

Although the Shoshone and Banock are not primitive peoples, Snidecor believes that they have escaped the stutter causing pressures of modern civilization.

Parents never urge their toddlers to speak "for display purposes." Indian adults, likewise, are under no pressure to speak. A man may sit and cogitate for a while before answering a question, and then he feels under no obligation to explain his reasoning

His Indians, Snidecor discovered, don't even have an exact word for stuttering in their native language.

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"In our ancient history, we read of Republics having been established in different parts of our country and at different times, but their sway was limited to small parts of it and we do not fully know the method of their administration. This is the first occasion when the administration of the entire country has come under the jurisdiction of one great democratic Republic. The structure of this Republic of ours, as laid down in our Constitution, is broadbased on all the adult men and women of this country. Over 170 millions of them have elected their representatives to carry on the administration and to shape the destiny of India. These representatives have elected me as President and, in so doing they have given now full effect to the Constitution which we made with such labour.

"As an individual and a country-man of yours and even more so as a comrade with many of you in the struggle for India's freedom, I am overwhelmed with gratitude for this signal mark of your confidence, but even more than the gratitude, I feel the heavy responsibility and burden of this high office.

"The establishment of this democratic Republic could only take place after the attainment of independence. It is, therefore, the first and most important duty of everyone of us to preserve and protect this freedom which we have secured after generations of struggle and sacrifice. It is our earnest aim to improve and raise the masses of our people, but all our plans for improvement and uplift of the country depend upon the preservation of our freedom. Our entire life, national or individual, revolves round that basic freedom. It is my duty as it is yours, to preserve and protect this freedom at all cost.

"It will be my first and foremost endeavour in performing this duty to treat all our people belonging to the different parts of the country, to various classes, creeds and schools of thought, with equality and impartiality. Another duty, which I share with you will be to seek the friendship of all other countries and to find ways of co-operation with them.

"My request to all the people of this country is to treat me as one of themselves and to give me the opportunity and encouragement to serve them to the best of my capacity. I pray that God may give me strength and wisdom to dedicate myself in the true spirit of service to the fulfilment of my duties and responsibilities."

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Mr. V. V. Giri (Labour);

Mr. K. C. Reddy (Production);

The following are the four Ministers of Cabinet rank (but not members of the Cabinet):

Mr. Ajit Prasad Jain (Rehabilitation)

Mr. Satya Narayan Sinha (Parliamentary Affairs).

Mr. Mahavir Tyagi (Minister of State for Finance).

Dr. Balkrishna Keskar (Information and Broadcasting).

The following are Deputy Ministers :

Mr. Dattatriya Parashuram Karmarker,

Mr. Surendranath Buragohain.

"The more the merrier!"

CODE FOR GOVERNORS

How should an Indian Governor live and work ?

Answering this question in the issue of *Harijan* dated 24 8-47, Gandhiji conjures up a picture which is exactly opposite to what we see today. Here is the article :

1. An Indian Governor should, in his own person and in his surroundings, be a teetotaller. Without this, prohibition of the fiery liquid is well nigh inconceivable.

2. He and his sorroundings should represent hand-spinning as a visible token of identification with the dumb millions of India, a token of the necessity of 'bread labour' and organized non-violence as against organized violence on which the society of to-day seems to be based.

3. He must dwell in a cottage accessible to all, though easily shielded from gaze, if he is to do efficient work. The British Governor naturally represented British might. For him and his retinue was erected a fortified residence —a palace to be occupied by him and his numerous vassals, who sustained his empire. The Indian prototype may keep somewhat pretentious buildings for receiving princes and ambassadors of the world, for these being guests of the Governor should constitute an education in what "Even Unto This Last"—equality of all—should mean in concrete terms. For him no expensive furniture, foreign or indigenous. Plain living and high thinking must be his motto, not to adorn his entrance but to be exemplified in daily life.

4. For him there can be no untouchability in any form whatsoever, no caste or creed or colour distinction. He must represent the best of all religions and all things Eastern or Western. Being a citizen of India, he must be a citizen of the world. Thus simply, one reads, did the Khalif Omar, with millions of treasure at his feet, live; thus lived Janaka of

ancient times; thus lived, as I saw him, the Master of Eton in his residence in the midst of, and surrounded by, the sons of the Lords and Nabobs of the British Isles. Will the Governors of India of the famished millions do less?

5. He will speak the language of the province of which he is the Governor and Hindustani, the *lingua franca* of India written in the Nagari or Urdu script. This is neither Sanskritized Hindi nor Persianized Urdu. Hindustani is emphatically the language which is spoken by the millions north of the Vindhya Range.

This does not pretend to be an exhaustive list of the virtues that an Indian Governor should represent. It is merely illustrative.

MARRIAGES

Chi. Ry. P. DEVARAJ URS, son of Colonel P. Basavaraj Urs, with Chi. Sow. NAVARATHNAMMANNIAVARU, daughter of Sri M. Sanjeevaraj Urs, on 13-5-52 at Chamarajapuram, Mysore.

Sow. MALATHI, daughter of Sri K. Narasimhaiengar, Asst. Secretary to H. H. The Maharaja of Mysore, with Chi, Dr. R. RAMANNA, Ph.D., son of Sri B. Ramanna, Rtd. Judge, on 19-5-52, at Nazarbad, Mysore.

Sow. SARASWATHI, daughter of Sri C. Ramaswami, Southern Railways, with Chi. RAMAKRISHNAN, son of Sri M. Subbaraya Iyer, Advocate, Madras, on 13-5-52 at Mysore.

Chi. ALASINGAPERUMAL, son of Sri M. C. Krishnan, Madras, with Sow. SHAKUNTALA, daughter of Sri Rajamannar, (Mysore Railways, Rtd.) on 19-5-52 at Mysore.

Sow. YADUGIRU, daughter of Sri M. C. Kumar, with Sri M. V. TIRUMALAI, Son of Sri M. V. Ramanujan, on 19-5-52 at Mysore.

Sri N. B. SUBBANNA, son of Sri Nitray Basappa, Mysore, with Sow. SARVAVAMANGALA, daughter of Sri K. Veeranna, Tumkur, on 19-5-52, at Mysore.

(*Continued from page 2.*)

20. That the learned Chief Justice ought to have held that the order of the President was no more than an order of the Union Government and it stood abrogated pending reconsideration and the plaintiff had the right till then to enjoy the status of a Judge under the Constitution. In the absence of a previously framed issue in this regard and hearing of arguments, the learned Chief Justice ought not to have given any finding thereon.

21. That the learned Chief Justice ought to have held that the President did not apply his mind to the plaintiff's case, that the order was passed for a collateral purpose of dismissing the plaintiff contrary to the provisions of Art. 124, that the order was not passed in due process of law, and that consequently the order was malafide in law.

22. That the learned Chief Justice ought to have held that the President acted on the tainted and malicious recommendations of the Chief Justice and Chief minister of Mysore il at all and had thereby exercised no discretion and the order had no legal existence.

23. That the learned Chief Justice has not applied his mind to the facts and law of the case and has fallen into the very error which he was called upon to rectify.

It is prayed that the appeal be accepted and the plaintiff's suit be decreed as prayed for with costs.

Sd. SURYA DATTA CHOWLA,
Advocate.
Counsel for the plaintiff-appellant.

Chi. RAMDAS, son of Sri H. C. Dasappa, B.A., B.L., Ex. Minister, with Sow. GIRIJA, daughter of Sri Ninge Gowda, on 19-5-52 at Hubbanahalli, Krishnrajpet Tq.

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When he first sat down at his Matignon desk, he noticed a voluminous folder atop a pile of documents marked "Legions of Honor pending." He promptly put it at the bottom of the "in" basket, muttering: "That can wait." Pinay is so economy-minded that he turns off every light when he leaves his office. A friend who called for him at the Matignon one night jokingly suggesting: "May be you could save gas by ordering your ministers to ride bicycles home!"

His opponents concede that he's hard to beat when he advances his dead-pan arguments.

It is folly to spend more than you have.
It is equally foolish to spend carelessly.
Debts should be paid.

Fraud at the expense of those who cannot afford to lose money is shameful.

These Pinay principles were deplorably disregarded by his predecessors. But he is not a man to compromise, for compromise had brought France to the brink of bankruptcy and dictatorship.

After taking over, Pinay summed up his program: "I want to save the franc by beating down prices and balancing the budget without new taxes." When Reconstruction Minister Eugene Claudius Petit pleaded against a cut in departmental appropriations, Pinay declared: "When there's no money, dear Claudius, there's no money. It's as simple as that." Before two months were up he had arrested the inflationary spiral, balanced the budget without the usual annual tax hike, and put over his key measure of a fiscal amnesty to forgive the past sins of the evaders. The Franc isn't saved yet, but at least it's beginning to breathe again.

No Vichyite, No Gaullist: Antoine Pinay was born 60 years ago at Saint-Symphorien-sur-Coise, a hamlet near Lyon. The only thing he remembers about his early childhood is that "I was a poor student." He didn't even get his *baccalaureat*. Finding life too dull in his father's straw-hat factory, he married a tanner's daughter from near by Saint-Chamond (population, 14,000). He had just taken over his father-in-law's business when he was called to the colors in the first world war.

He won the Medaille Militaire and Croix de Guerre and was invalided out as a non-com. He spent a year recovering from a punctured lung and a mangled arm and shoulder. Three fingers of his right hand are still paralyzed. He can barely scribble more than his signature, having never bothered to learn to write with his left hand.

Pinay's brilliant record in the first world war is contrasted with his average role in the second. He was not a Vichyite. He did not leave his country to join Charles de Gaulle in London. He did not hurl Molotov cocktails at Tiger tanks in the Resistence. Like most Frenchmen, he stayed put, occasionally helping an Allied flier escape.

After the first war Pinay went back to his small tannery and its 50 workers. In 1928 tragedy struck. His wife contracted a mental illness from which she has never recovered. She is still in a Lyon sanatorium. She telephones her husband during her infrequent lucid moments but does not know yet that he is Premier. So as to have little time to brood over his wife's illness, Pinay was persuaded to run for mayor in 1932. He was elected and has remained in office ever since. He has three children, Pierre, now 35 and a judge in Pondichery in French India, Genevieve, 34, and Odette, 30, all married—and seven grandchildren.

Just before the 1936 elections, the conservative party wanted a popular man to break a first-ballot deadlock and beat the Communist candidate. Pinay had one day to campaign and licked the Red by a comfortable margin. In 1938 Pinay was elected senator from the Loire Department. In Parliament he was conspicuous for his lack of oratorical talent and for his incredible memory. Until he entered Cabinet he never bothered to make a written note of telephone numbers or appointments.

No April Fool's; After the last war Pinay was reelected to Parliament as an Independent (conservative) deputy. In his first junior Cabinet post as State Secretary for Economic Affairs in 1948, he was responsible for freezing all prices while gradually decontrolling the economy. As Minister of Transport and Public Works and Tourism in 1950, he successfully handled several Communist-inspired strikes. As Transport Minister, he once travelled on an overcrowded train sitting on his suitcase when one word to the ticket puncher would have got him a seat.

Each time the government toppled, Pinay travelled the 380 miles to Saint-Chamoned to sit out the crisis while his outgoing colleagues stuck close to the Premier-designate hoping for a job on the next team. Pinay was on a Paris-bound train last March when the station-master at Dijon handed him a telegram from President Vincent Auriol asking him to try to form a government. To a traveling companion, he asked unbelievingly: "Is today April first?" It wasn't April Fool's Day. President Auriol figured his personality would appeal to the public. It did.

Pinay is the French equivalent of "Mr. Smith Goes to Washington." He usually wears a small gray felt hat perched straight across his head, and told aides who suggested he wear it more jauntily; "I can't help the way my head is shaped."

Coaxing and Browbeating: Premier Pinay rises at 7. He breakfasts on lots of fruit and tea while reading his constituency's local papers from the previous day. At 8-30 sharp he phones the tannery, in which he still takes an active interest. He starts his day at Matignon around 9-30.

Then Pinay embarks on his interminable round of appointments with big industrialists, small businessmen, and department-store owners whom he cajoles, coaxes, and sometime browbeats into cutting prices. Lunch at his office is frugal—mostly fruit and salad. He winds up his day at 8-30 p.m. with an official dinner "at which I get a lot more work done."

His job's biggest drawback, says Pinay, is the late bed time: "There's nothing I hate more than going to bed late. You cannot work during the day and sit up talking all night. *C'est impossible*" When the National Assembly reconvenes in late May, he intends to curtail night sessions.

Pinay's favorite form of relaxation is listening to *chansonniers* who make their living poking fun at politicians. Since becoming Premier, however, he hasn't had a chance to hear the latest barbs cast in his direction. In eight busy weeks he has;

(*Continued on page 6.*)

The Rationalist.

Monday 26-5-1952

SREERANGAPATTANA

Sreerangapattana, the City of God Sreeranganatha is a hallowed place to Hindus, Mussalmans, and Britishers. Perched on the bosom of the Cauvery, it is the treasure-house of lovely flowers, delicious fruits, and mellifluous birds. It is so described in "Brahmandapurana", when Sage Gowtama—not the Buddha—came there in pristine times. It is so today with its parrots, cuckoos, doves, and pea-cocks, roses and jasmines, and mangoes and guavas, papays and figs.

To the orthodox it is known as "Paschima-Sriranga", or "Western Sreeranga". The Cauvery, in its course from the Sahyadri to the sea, splits thrice, and forms three spacious islands, with shrines dedicated to Ranganatha, or God recumbant. They are known to the orthodox as Paschimaranga, Madhya Ranga, and Purva Ranga, and to the world at large as "Sreerangapattana", "Sivanasamudra," and "Sreerangam." The reigning Deity in all the three is "Ranganatha," or God in repose.

The sacred river and sacred God attracted holy sages towards them when still the town of Sreerangapattana was in embryo. Sages Bodhayana and Apasthamba, and Aswalayana, Kanva and Katyayana, the renowned moralists of the Nation, meditated and attained wisdom there. A spot near by is called "Gowthamakshetra," hallowed by the memory of Maharshi Gowtama. Sage Parasara is said to have stayed in that region; and Shuka, the holy bard, is said to have composed there the greatest of Puranas, "Bhagavatha."

That was in Sanskrit times. Coming to historic times, i.e., 1200 years ago, there is a story that Hombi, a dancing girl, found the image of Ranganatha, and built an abode for it as a pious offering. In 817 A.D., one Tirumalay Bhatta is reputed to have built an altar and sanctum for the God with polished black-granite, and named the surrounding hamlet "Sreerangapura." During the Ganga and Hoysala reigns, it was first under the control of Dhanayakas of Nagamangala, and then passed under the sway of the Rulers of Ummattur.

About 1117, Vishnuvardhana, the Jain Ganga king of Halaybeed, coming under the influence of Ramanuja, became a Vyshnavite, and awarded 8 villages in the neighbourhood of Seringspatam to Vaishnavite devotees, naming them "Ashtagram," with a Prabhu or Hebbar in charge of it.

Time passed, the Hoysalas vanished, and the sun of Vijayanagar rose in the Horizon. In 1454 Timmanna, Hebbar of Nagamangala, visited Vijayanagar, and obtained the Government of the District with the title of "Dhanayaka," and permission to build a fort at Seringapatam. In erecting the fort he found a hidden treasure, and enlarged the temple of Ranganatha, with material, it is said, from 100 Jain *bastis* at Kalastavadi near Mysore. In 1495, Seringapatam passed into the direct possession of the Vijayanagar kings, Saluva Narasaraya, a usurper, and father of Krishnadevaraya, taking possession of the fortress. The place was probably recognised as too important to remain in the hands of a nominal feudatory. It was subsequently administered in the name of the Vijayanagar sovereigns by a Viceroy known as the "Sree-Ranga-Rayal."

(To be continued.)

[Radio Talk in the A. I. R. Mysore, on 13-5-1952. Published with kind permission.]

A MORAL CITY

If ever you visit America and want a really dizzy week-end, don't go to Keene, in Texas. Keene is a city without fun, frolic or gay women.

It is a hot and dusty town in the hottest and dustiest part of the State, and when panting strangers reach the place the first thing they do is to inquire for a bar where they can get a long pull of something cool with just a touch of reviving elixir in it.

"You can't get beer here," they are told, and with sadistic glee the informer adds: "Or coffee, tea, cocktails and wines."

So you make do at a soda fountain and then clamour for juicy steaks piled high with onions at one of the many fine-looking restaurants. But, "At Keene, sir," the prim waitress will inform you, "we leave meat to the animals." The town is entirely vegetarian, and they will gladly serve you, if you wish, with some nice steamed vegetables and a carafe of clear, sparkling water.

Don't search for a policeman if you want information. There aren't any. Like joy, crime is defunct in Keene. And though it may appear an excellent place to rush out of at high speed, 80,000 people seem to think otherwise, for Keene is inhabited largely by members of the Seventh Day Adventists, who advocate a life of purity. According to them, one cannot be pure on red meat and alcohol; so an austere regimen has been imposed on all citizens for the past 65 years.

So pure are they that not only are there no police, but no courts or judges, and there has been only one theft in 53 years. The thief was, of course, a madman, who stole some food from a carpenter.

The women use no cosmetics and refrain from painting their nails and blacking their eyelashes.

vanity of permanent waving invaded the town. Perhaps it is the first crack in the structure.

In their desperate search for righteous living the authorities have banned dancing, gambling, flirting, boxing, football, hockey and basket-ball. The only sport clean enough for the inhabitants is croquet. Radio has infiltrated into Keene, but the authorities don't like it, as listeners may profane their ears by listening to jazz.

If you have difficulty in keeping to the straight and narrrow path here on earth, go to Keene where there is absolutely no temptation.

MARRIAGES

Sow. RAJALAKSHMI, daughter of Sri G. R. Josyer, with Chi. M. A. THIRUNARAYANAN, B.Sc., B.E., son of Sri Rao Bahadur M. A. Rangaswami, B.E., M.I.E., Executive Engineer, Patna, on 2-6-1952 at Mysore.

Chi. B. NARAYANA, grandson of Mr. & Mrs. B. K. Subbaraya, Rtd. Amildar, with Sow. SAVITRAMMA, daughter of Sri K. Shankara Bhatta, Accountant, Head Post Office, Mysore, on 25-5-1952 at Mysore.

Chi. K. V. VENKATRAMANASWAMY SETTY, son of Sri K. Venkatchalapathi Setty, Motor Proprietor, Mysore, with Sow. SUGUNAMBA, daughter of Sri A. Gopala Setty, jeweller, Mysore, on 25-5-1952 at Mysore.

Chi. S. Venkatraman, B.A., brother of Sri K. S. Nanjundan, B.A., Cosmopolitan Club, Mysore, with Sow. PADMAVATHY, daughter of Sri M. Narayanaswamy, Burmah Shell,

TIMES HAVE CHANGED

In bygone days, when someone fell ill he often died for lack of medical assistance, or he struggled wearily on, badly mutilated or suffering till the end of his days. The works of the old Flemish master Pieter Brueghel bear out this fact by the number of miserable creatures he depicted.

Times have changed, fortunately. Science has marched steadily onwards, shouldering the burden of suffering humanity. Doctors were better trained and so were able to cure more diseases, and in the course of time the medicines at their disposal improved, being tested and examined in the laboratories. Especially in the last decade research has made rapid strides.

For example: the never-ceasing struggle against malaria. Malaria is an endemic disease in the tropics and subtropics and in former days was considered incurable and inevitable for those born and bred in these latitudes. In the 17th century it was discovered that the bark of the cinchona tree had medicinal properties and was especially good for malaria. From these natural products the modern laboratories now prepare quinine, which is the most powerful antidote for malaria.

In all parts of the world where malaria is prevalent, quinine has proved its worth, because it is not only a curative, but also a preventive medicine of great value. A daily dose of 400 milligrams will guard everyone against this dangerous fever, while as a remedy in an attack of malaria, a dose of 1 to 1·3 grams (15 to 20 grains) of quinine should be taken daily, for 5 to 7 consecutive days.

This advice was given by the very expert Malaria Commission of the former League of Nations in their 1938 report on the malaria research done by the League.

Millions of people in the malaria-infected areas have already found relief by following this advice and for them malaria is no longer an incurable and inevitable disease. Times have changed.

By courtesy of
Vaz Dias Agency-International,
Amsterdam, Holland.

(*Continued from page 3.*)

Split the Gaullists, thus forming a solid majority backing the most right-wing government since 1934.

Proved that the country could get along without the Socialists.

Balanced the budget, which is no small feat considerihg that his two predecessors fell trying to do the same thing.

Cut government expenditure up some 110,000,000,000 francs ($314,000,000) without touching rearmament funds.

Arrested inflation by reversing the upward price trend.

Above all, Premier Pinay has succeeded in getting the French people to sit up and take notice for the first time since the end of the war.

C. F. T. R. I. ACTIVITIES

At the Local Advisory Board meeting held on the 22nd inst at the Central Food Technological Research Institute, Mysore, under the Chairmanship of Mr. K. Hanumanthiya, the Chief Minister, it was decided to set up a special Technological Block for the institute to perform pilot plant trials on the various food products standardized at the Institute.

Among other things, it was also decided to have an independent water supply for the lands and laboratories of the Institute from the neighbouring Kukkanaballi tank in Mysore.

The I. A. S. R.

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"Politics, Philosophy, & Phantasy"

G. R. JOSYER, M.A. HONS., F.R.E.S.

MEMBER, ROYAL SOCIETY OF LITERATURE, ST. SOC., HON; MEMBER AMD MEDALIST.
INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE; FELLOW, MYSORE UNIVERSITY 1938-39.
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"Looking at one page I thought it must be a man of 70 to possess all that wisdom; looking at another I told myself that virile vigour of expression shows him to be a man at the prime of life; and looking at still another I thought that only a boy of twenty-one could be so absolutely sure about anything! Which is right? Why don't others put their pictures in their books so that one might turn to the pages when puzzled?"

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PROTEST AGAINST BIRTH-CONTROL

Pro bono publico observes:

Economists admit that it is not clear whether India is over-populated, for it has a population of 195 to the square mile as compared with England's 685 and Belgium's 654 in 1931. If over-population be defined as the inadequacy of the present production and distribution to meet the needs of the present population, we have an over-population problem. The cause in this case is doubtless the outmoded methods of agriculture, the relative absence of any industry to speak of, a system of distribution which is entirely inadequate, and a criminal reliance upon rainfal where this has proved so many times a failure. Our great mineral resources are untouched, the vast source of power in our rivers is unexploited.

Difficult problems prove the fibre of a people. If supplies are inadequate where natural wealth lies unexploited, it is obvious what is needed—diligence, resourcefulness, efficiency. To commit race suicide by means of contraceptives, abortions, sterilization and euthanasia is cowardice, an admission of race inferiority. The Mahatma has said that India is capable of caring for twice its present population.

What is still worse, the use of contraceptives is against the natural law. Doctors of repute and psychiatrists proclaim the great bodily and mental harm that comes of this practice. All religions worthy of the name condemn it unequivocally.

The spreading of contraceptives in the West has brought about the greatest demoralization of man in the history of the world. Witness the annual 100 crores of rupees spent on contraceptives in the U.S.A. alone. Witness the flood tide of divorce,—about one third of all marriages in the U.S.A. end in a divorce!

One in four of the women in England below 21 years who bear a child within the first year of marriage are found to be with child before the marriage takes place. Contraceptives are freely sold in petrol stations in the United States and England The mass murder of infants (by their mothers and irresponsible medical men) by abortion amounts to over a half a million year in the U.S.A., over half a million in Japan, and a quarter of a million in France. England has a proportionately great number. Economists admit that the West is thus committing race suicide. "England," says Lord Beveridge, "is losing 20 per cent per generation (every 30 years) of the only people that count as far as the continued life of a people is concerned, the female population from 15 to 40 years old. At the present rate, England in 100 years will have a population of 20 million, in 200 years, of 5,000,000, less that the present population of London alone." Lord Beveridge says this is due almost wholly to birth prevention by contraceptives.

Economists tell us that a nation with a falling birth rate is an aging nation. All prosperous peoples have owed their prosperity to a great extent to their being youthful, i.e., to their fostering a rising birth rate. The inventions of science should enable men to keep the supply of necessaries abreast of the demand of such a youthful people. Its very youthfulness if properly exploited will be its greatest asset. If it outgrows its living space, there are other lands whose peoples preferring sensuous pleasure to healthy living are cutting themselves out of the human picture. This is what Mahatma Gandhi meant when he said in condemnation of contraception, "The future lies with the nations that are chaste!"

WATER

Scientists have come to the conclusion that there is something mighty queer about the commonest liquid on earth—water. In many respects, it completely ignores the accepted rules of modern chemistry, yet if its behaviour were not so peculiar life as we know it could not exist upon the earth.

The fact that ice floats is mysterious in itself. Usually substances in a solid form are heavier than they are in a liquid form.

For instance, if you dropped a solid piece of lead into a bucket of molten lead, the piece would sink to the bottom before melting.

But water behaves in just the opposite way.

In its solid form—ice—it is lighter than in the liquid form, so that ice floats on the surface of the Arctic seas and is exposed to the melting action of the sun.

If ice were heavier than water it would sink to the bottom of the sea and accumulate there, melting only slightly. Winter after winter it would mount up, and the sea would eventually become a solid block of ice.

This would change the climate of the whole earth, which would be locked in an eternal Ice Age, uninhabitable by Man in his present form.

Three-fourths of the earth's surface is covered with water, and all living creatures, animals and plants alike, are largely composed of it. This is true of ourselves, and if the stream of water is cut off for only a short time we perish.

We think of the water we get from tap as pure water, but it isn't. Chemically pure water is no good for drinking. No natural water is pure, but always has certain minerals or other substances dissolved in it.

Even freshly collected rain water, which is the nearest we can get to pure water in a natural state, is not pure, for in falling through the atmosphere it dissolves certain substances in the air.

Water is the most amazing example of what different properties a substance may have compared with the elements of which it is composed. Hydrogen and oxygen are the elements that make water. Hydrogen burns readily but does not help other substances to burn. Oxygen will not burn, but is a powerful supporter of burning in other substances.

The two combine in an instant and form water—a substance which neither burns nor supports burning in other substances!

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The Rationalist.

Monday 2-6-1952

SREERANGAPATTANA

(Continued.)

In time the Vijayanagar sun also set. About 1610 one Tirumalaraya, a relic of the Vijayanagar Dynasty at Seringapatam, was relieved by the dashing Yadava scion of Mysore, Rajawadiyar, and the town became his capital.

Then Seringapatam leapt to glory! From 1610 to 1799 the city had a historic career, replete with valour, wealth, and magnificence, rising from a modest township into an opulent imperial capital. It bred monarchs and warriors, statesmen and men of letters; and was the centre of valour, wit, and beauty, and the arsenal of arts and armaments. It equalled, and surpassed Vijayanagar in its dominance. It has sent down shining names, such as Raja Wodiyar, Kanthirava Narasaraja Wodiyar, and Chikka Devaraja Wodiyar, Maharani Lakshammanni,—famed kings and queen, Vishalaksha Pandit, Tirumaliengar, Devarajiah, Nanjarajiah, and Purniah,—noted statesmen and administrators, Hyder Ali and Tipu Sultan,—redoubtable warriors, and Tirumalarya, Chikkupadyaya, Shadaksharaiah, Sanchia Honnamma, and Lakshmeesa,—distinguished men and woman of letters. It won repute as the second strongest fortress in India, and took rank as the premier city in South India!

From 1624 to 1799 wave after wave of invaders pounced on it, Ranadulla Khan of Bijapur, Shivappa Naik of Bidnur, the Mahratas, Arcot Nawab, Dekkan Subadar, Peshwa Balaji Rao, and other covetous brigands. But the city defied, repelled, and withstood them all!

Even within 50 years after it became Raja Wodiyar's capital it had become so impregnable that Devaraja Wodiyar, after repelling the invasions of Shivappa Naik and the Naiks of Madura, in order to show his contempt for his defeated enemies, got made, out of the booty of jewels captured from them, two sandals set with precious stones, which he wore on public occasions!

Raja Wodiyar's successor himself, Kanthirava Narasaraja Wodiyar, reigning from Seringapatam, seems to have spread a great deal of peace and happiness. An inscription records that "while he ruled, the Lord God sent good rains; the earth brought forth full fruit, all points of the compass were unclouded. the respective orders were diligent in their respective duties, all people were free from disease, the country was free from trouble, the women were devoted to their husbands, and all the world was prosperous!"

The fortress was continuously improved and strengthened. Large granaries and magazines were established, in order to be prepared for long sieges. the water supply of the city was assured by a beautiful canal drawn from a high point in the Cauvery and crossing its Southern area into the city by means of a unique bridge, partitioned into two halves, the water flowing over one half, and human traffic using the other half, and named "Bangaara Doddi Nala," after a favourite beauty of Chikkadevaraja Wodiyar's harem.

Indeed, Sreerangapattana prospered so well that in 1671 a French Agent came from Tellichery to the capital to negotiate a trade treaty.

G. R. JOSYER.

(To be continued.)

[Radio Talk in the A. I. R. Mysore, on 13-5-1952. Published with kind permission.]

A SOUL PASSES

We regret to record the passing away of Amatyashiromani Sir T. Thumboo Chetty. 74 or 77 is perhaps not the wrong age to die. But death does leave a void behind, unless one is a very bad person. And we are not prepared to class Sir Thumboo Chetty in the group of bad persons. He was one of the quietest and softest spoken persons that we have known.

Son of Rajadharmapraveena T. R. A. Thumboo Chetty, Councillor of the State from 1881 to 1901,—a Christian statesman of sterling character, Sir Thumboo Chetty sought to follow his father's illustrious example during the greater part of his life. He was quiet, serious, unsmiling, soft-spoken, strict-disciplined. Laughter seemed to have dried up from his soul.

We had no contact with him till a few years ago, and had the usual popular prejudices against him. Once we published the life-sketch of Dewan Rangacharlu, and of Dewan T. Ananda Rao. A friend remarked that other similar life-sketches, if published, would prove deeply interesting. As he was connected with Sir Thumboo Chetty we said, "Ask your boss to write about his father, and I will publish it."

The biography portrayed a personage so eminently exemplary, that we felt bound to review it handsomely, and reprint it in the form of a booklet. He felt grateful and wanted to recompense us, and we declined.

He then brought our efforts to bring out a badly wanted edition of Rigveda-Pada to the gracious notice of His Highness The Maharaja, which subsequently led to our being invited to write the "History of Mysore and the Yadava Dynasty", and in a way to the establishment of the Inrernational Academy of Sanskrit Research.

Thus small seeds grow to big trees in good soil.

He was a constant reader of the "Rationalist", and we believe held us in considerable regard.

Fate, which had been good to him all through, played him a dirty trick in bringing Gopal Rao into contact with him. And the boisterous showmanship of Mr. Medappa in that affair threw the glare of publicity on an essentially modest and reticent man, and he naturally wilted and wasted away. His last days, we guess, were unhappy. It is a pity!

His official life may not have left much mark behind. But he gave to Mysore an insitution, the St. Philomena's College, which will continue to render perennial service to the people for long years to come.

In these times when public administration teems with persons who are bereft of discipline and principles, the career of Sir T. Thumboo Chetty might serve as an inspiration and an example.

Editor.

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WISE SAYINGS

"Courage is the first of human qualities because it is the quality which guarantees all the others,"

CHURCHILL.

* * *

"Far better it is to dare mighty things, to win glorious triumphs, even though checkered by failure, than to take rank with those poor spirits who neither enjoy much nor suffer much, because they live in the grey twilight that knows not victory nor defeat."

T. ROOSEVELT.

* * *

"David Livingstone, the great explorer and Christian pioneer, wrote in one magnificent sentence, "I will go anywhere—provided it be forward!"

* * *

"The only life worth living is the adventurous life. Of such a life the dominant characteristic is that it is unafraid. In the first place, it is unafraid of what other people think. Like Columbus, it dares not only to assert a belief but to live it in the face of contrary opinion. It does not adapt either its pace or its objectives to the pace and objectives of its neighbours. It is not afraid of dreaming dreams that have no practical meaning. It thinks its own thoughts, it reads its own books, it develops its own hobbies, it is governed by its own conscience."

"The herd may graze where it pleases or stampede when it pleases, but he who lives the adventurous life will remain unafraid when he finds himself alone."

* * *

"A great deal of talent is lost to the world for want of a little courage. Every day sends to their graves obscure men whom timidity prevented from making a first effort.

* * *

"No one can possibly be satisfied, or happy, who feels that in some paramount affair he has failed to take up the challenge of life. For a voice within him, which none else can hear but which he cannot choke, will constantly be murmering: "You lacked courage. You ran away." It is happier to be unhappy in the ordinary sense than to have to listen at the end of one's life to that dreadful interior verdict!"

A. BENNETT.

* * *

"Any life truly lived is a risky business, and if one puts up too many faces against the risks one ends by shutting out life itself."

PUSHER'S WAY

One day in the office of a Radio director, there arrived a mysterious key. Attached to it was this criptic note: "The next part of the message will be delivered in an hour." As the hand ticked the hour in came a gramophone record, with another note: "The final part of this message will be here in an hour." Later there arrived a portable gramophone, locked. And the message: "With the Key unlock the gramophone and play the record; I'll telephone you about it in one hour from now." Curiosity being the integral part of human nature that it is, the record was played —and the artist engaged. Within a short time, the performer was on the air!

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"YOUR HONOUR"

One of the most brilliant wits of the Irish Bar was Tim Healy, who ended his career as Governor-General of Ireland. Finding that his proofs were not quite in order, counsel in a case before the Master of the Rolls asked leave to file a supplementary affidavit. While he was absent the case proceeded, and presently a loud noice was heard, caused by plumbers working at drain pipes in the vicinity.

"Good gracious!" exclaimed the Judge, "what is that awful noice?"

"I think, my Lord," said Healy, "that my learned friend, who has just left the court, is responsible. He must be filing his affidavit!"

Cross-examining a young witness in an action in which the quality of timber supplied to the plaintiffs by the defendants was the main issue, Healy asked:—

"May I inquire, sir, what age you are?"

"Twenty-two."

"And how long have you been connected with the timber trade?"

"About eighteen months."

"Ah, I thought so—a veritable 'babe in the wood'"

Always anxious to disparage an opposing witness whose evidence might carry too much weight with the jury, he once requested a heavily-veiled widow: "Madam, will you kindly remove your yashmak and discocoon yourself?"

Judge Eugene Sheeby, who tells these stories in his highly entertaining memoirs, "May It Please the Court," quotes amusing instances of tussles between Bench and Bar. Thomas Lopdell O'Shaughnessy, late Recorder of Dublin, who had many a joust with counsel, was once in Kilmainham Court House addressed by the learned Serjeant Sullivan, K.C., as "Your Honour." Sensitive to anything derogatory to his office, he protested: "That is not a proper way, Serjeant, to treat this court. You will kindly address me as your Lordship."

"When your Honour is sitting in Green Street, your Honour," Sullivan replied, "as the Recorder for the City of Dublin, your Honour, then your Honour is properly entitled to the appellation of your Lordship, your Honour. But when your Honour is sitting in Kilmainham, your Honour, as the Judge for the county of Dublin, your Honour, then your Honour is properly addressed as your Honour, your Honour!" A rejoinder, Judge Sheeby comments, which nearly caused judicial apoplexy!

Also severe at times on counsel was Lord Justice Ronan, who during the rounds of the Lienster Circuit rebuked so many that they called his Assizes the Bloody Assizes. But an old lady who was plaintiff and appellant in a case at the Wicklow Assize Court gave him his *coup de grace*. Very annoyed that she didn't answer questions with logical precision, he tore at his beard in impatient fury when, answering one query from opposing counsel, she said, "It could be."

"I know madam, that it could be," he fumed. "I want to know whether it was, or was not? If you do not answer properly the questions that are asked I will dismiss you."

Looking sadly at the Judge, the old lady shook her head. "Your Lordship may dismiss me, but any decision your Lordship may give is subject to the decision of a higher Tribunal, and by the look of you you will appear there before long." This raised loud laughter in which the learned Judge sportingly joined!

AO TIA ROA

Ao Tia Roa, long white cloud, so the Maoris called the long island with the snow-capped mountains near Australia. It is the country that we nowadays call New Zealand, a land in the middle of the Ocean, with high mountains, in whose valleys and on whose slopes millions of sheep graze on luscious pastures. It is scantily populated; only 1½ million people live in this vast territory and their main occupation is agriculture and cattle-raising.

The nothern part of New Zealand has a mild, pleasant climate, but the south is colder. Wild storms rage along the coasts which is far from agreeable. No wonder, then, that two-thirds of the population have settled in the North.

When comparing the climate of Southern New Zealand with that of other countries we come to the conclusion that this raw climate also has advantages. For instance, a very great advantage is the total absence of the malaria mosquito. This mosquito, the Anopheles, which is the carrier of malaria, is found in very great numbers in the tropics and subtropics and causes much suffering by spreading malaria, which claims millions of victims every year. This is also a great economical disadvantage as the recurrent attacks of malaria renders the countless victims useless to production, the undermining fevers making them absolutely unfit for work.

Fortunately there is a light in the malaria gloom: Quinine. A daily dose of 400 milligrams of quinine taken as a preventive measure during the dangerous season is a very good guard against the disease. In case of an attack of malaria Quinine is an effective remedy when taking in the dose of 1 to 1·3 grams (15 to 20 grains) daily, for 5 to 7 consecutive days.

It is to the credit of the very expert Malaria Commission of the former League of Nations that they first advocated these prescriptions in their 1938 report which was published after a wide-spread malaria research.

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SREERANGAPATTANA

(Continued.)

In 1724, in Doddakrishnaraja Wodiyar's reign, a whole host of invaders came, and next year Peshwa Baji Rao. But his attack was met with such heavy firing from the fort that the Mahratas were forced to exclaim, "It is not Seringapatam, but Firingipatam," and retired!

Even the British, tricky and valorous, thrice came, saw, and went! Only when they concentrated the whole of their Indian might, and buttressed it with the hordes of the Nizam and the Mahratas, were they able to effect a breach, and Seringapatam got widowed!

During Hyder Ali's memorable regime it had been considerably expanded and embellished. After he had overcome Sira he brought over all its artisan families to Sreerangapatna and built a prosperous suburb for them named "Shahar Ganjam." After his conquest of the West Coast, his sway extended over the Laccadive islands in the Arabian Sea. In commemoration of the extension of his sovereignty over the seas he built the "Darya Dowlat Bagh," or "Garden of oversea sovereignty," with a beautiful summer palace, with graceful proportions, and arabesque work in rich colours covering its walls, which render it very attractive. In the words of a much-travelled Englishman, "The lavish decorations which cover every inch of wall from first to last, from top to bottom, recall the palaces of Ispahan, and resemble nothing that I know in India."

[Radio Talk in the A. I. R. Mysore, on 13-5-1952. Published with kind permission.]

Its population was over 150,000 in 1799. Next year it sank to 30,000! Its royal court was transferred to Mysore, and Mysore's gain became Seringapatam's loss. It became a British Army camp, and was for some time the head-quarters of Colonel Wellesley, who later became Duke of Wellington and earned fame as the greatest of British Commanders.

Sreerangapattana has been decaying these 150 years. But the Cauvery flows on, Ranganatha is in repose, and its sanctity as a pilgrim centre remains, and will long remain. And its sacred bathing spots, Shambhu Teertha, Moksha teertha, Palaasa teertha, and Aswattha teertha, and Gnaanaaswatha, Deergha-shila, Bilva teertha, and Rasaala Teertha, will continue to attract the Hindu faithful for ages to come.

About its God, even Hyder Ali is said to have cautioned the zealots among his followers: "Don't meddle with the standing God, sitting God, and sleeping God," meaning, standing Narayana of Melkote, sitting Sreekantheswara of Nanjungud, and resting Ranganatha of Seringapatam. The inspiration of that divinity may be realised by the following verses from the hymn of prayer offered by sage Gowtama when he first caught sight of the image:

'क्षीराब्धिशायिन् वटपत्रशायिन् सप्ताश्वभाजाकोतलि मध्यशायिन् । श्रीरङ्गशायिन् भुजगेन्द्रशायिन् भक्तेष्ट दायिन् भगवन्नमस्ते ॥ ब्रह्मार्चितांघ्रे सनकादियोगि इन्द्रार्चितांघ्रे कविलार्चितांघ्रे । लक्ष्मीश्रितांघ्रिभुजकोम लांघ्रे भक्तार्चितांघ्रे भगवन्नमस्ते ॥ ब्रह्माण्डरक्षिस्थिति नाशकर्त्रे ब्रह्मण्यविश्वाव्ययशाश्वतर्त्रे । अनन्यभक्त व्रजमोक्षदात्रे सर्वेष्टदात्रे भगवन्नमस्ते ॥ लक्ष्मीश सर्वेश जगन्निवेश ब्रह्माण्डकोटीश परावरेश । वाणीश गौरीश वाणीशवन्द्य श्रीरंगधामेश नमोनमस्ते ॥ नमोस्तु नित्याय निरंजनाय गुणव्यतीताय विशुद्धधाम्ने । चराचरान्त र्वहिरास्थिताय सर्वात्मने ते भगवन्नमस्ते ॥

नमः पुरः पृष्ठतस्ते पार्श्वतस्ते नमोनमः ।
नमोनमस्सर्वतस्ते भूयो भूयो नमोनमः ॥

It is a solemn and beautiful prayer, charged with the consciousness of the unity, universality, and omnipotence of God.

And so long as Seringapatam enshrines that God, and so long as the Cauvery continues to flow by its sides, it will remain dear to the world of Hindus.

To Mahommadans it will remain the sacred spot where flourished the two greatest heroes of Moslem India, Hyder Ali the whirl-wind Commander and severe Administrator, and Tippu Sultan, the reckless and impetuous soldier and Dictator, and where their mortal remains lie embalmed, inviting the homage of the faithful.

To Englishmen it will have abiding interest as the lion's and tiger's lair of their two strongest and fiercest opponents in India, where their final victory passed into history as an Indian Waterloo, the place where a fierce British General, Baird, was kept manacled to a fellow-captive like a common prisoner, and where one of the greatest British Commanders, Sir Arthur Wellesley, laid the foundation of his dazzling greatness.

So Sreerangapatna, the now empty, faded, wrinkled town, the town of dilapidated houses and vacant spaces, has still its sanctifying God, its life-giving and perennial river, its beautiful gardens, and its memories of Moslem and European warriors, and will ever continue to attract the pilgrim, the tourist, the connoisseur, and the holiday-picknicker.

And perhaps it may be prophesied that, with its natural resources, numerous industries will be sure to rise around it before long, and the city will once again become a bee-hive of industry, bustle, and activity.

G. R. JOSYER.

CHILDREN'S WAY

During their observance of an Animal Week, the children told their teacher about their kindnesses to pets. Asked what he had done, one little boy said: "I kicked a boy for kicking his dog!"

* * *

Youngster's viewpoint: "Work is something other people think of for you to do—play is what you think of yourself."

* * *

Asked what she did to earn her pocket-money, a five-year-old replied earnestly: "I keep my mother occupied!"

* * *

An 8-year-old, asked if he knew what a person in charge of a library is called, replied promptly, "Yes, a bookie!"

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